4137a

THE BAITING OF THE POPES BVLL.

Or

An vnmasking of the Myſtery of iniquity, folded vp in a moſt pernitious Breeue or Bull, ſent from the Pope lately into *England*, to cawſe a Rent therein, for his Reentry. With an advertiſement to the Kings ſeduced ſubiects.



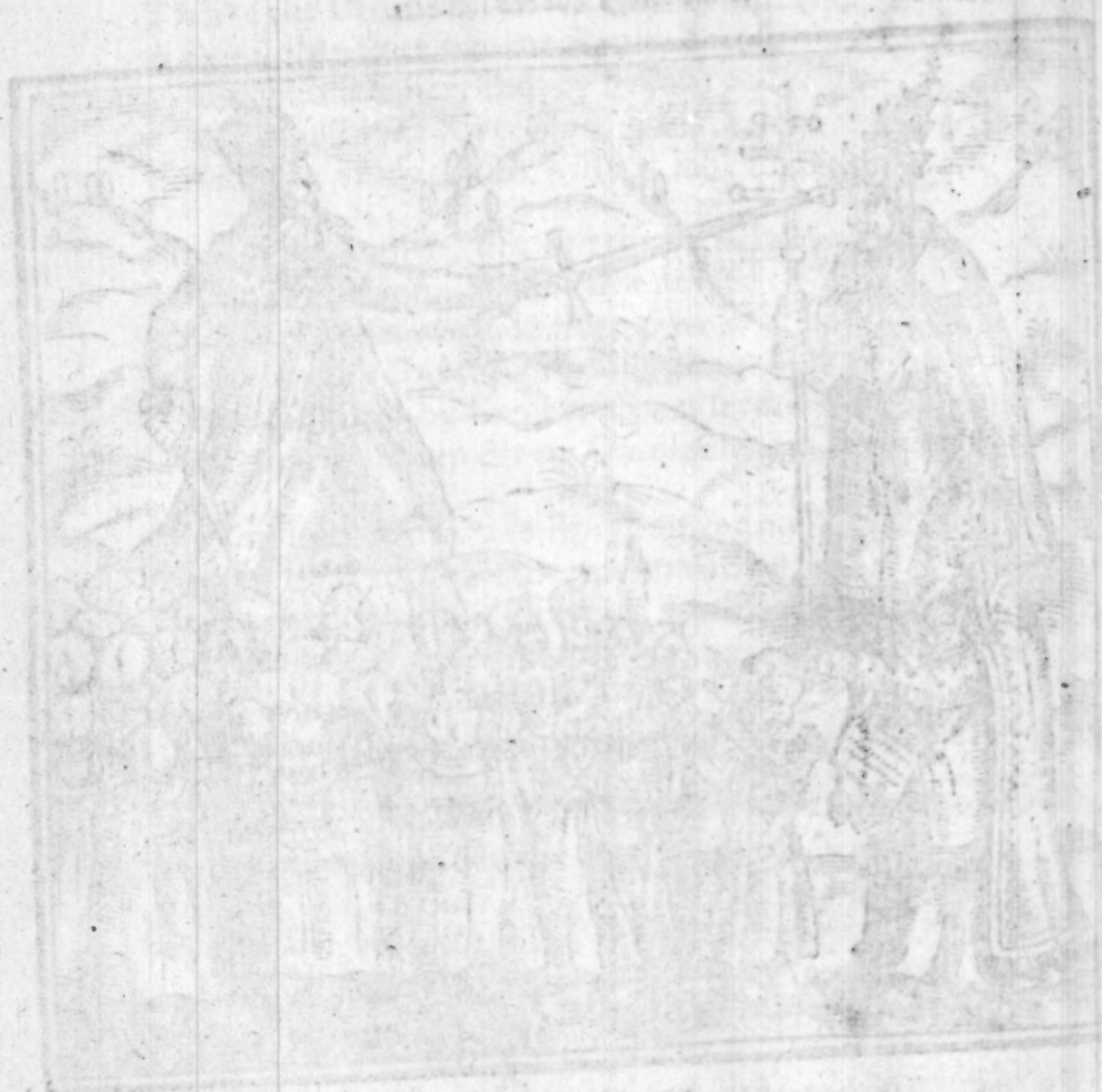
By H. B.

My Son, feare the Lord, & the King, & meddle not with them that are giuen to chang. Pro. 24. 21.

Bernard. ſer. 3. in dedicatione Eccleſiæ.

Cavendum, ne quis puſillanimitate deiectus, fugias a munitione, ibi trepidans timore, vbi non eſt timor: vbi vero ſummum periculum, inſana temeritate ſecurus.

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1627.



4137a

TO THE HIGH AND MIGHTY PRINCE, *CHARLES*, BY THE GRACE of God, King of Great *Britaine*, *France* and *Ireland*, Defender of the Faith, &c.

Dread Soveraigne.

I ACCOVNT it my greateſt miſery, that being to preſent Your Maieſtie with a buſines of ſuch conſequence, ſo neerelie concerning the ſafety of Your ſacred Perſon and Crowne: I am inforced to adventure ſo rich a fraight in ſo brittle a barke, ſo tickliſh to be overturned with the leaſt disgueſt, or blaſt of diſpleaſure; wherein yet I ſhould bee happy, if miſcarying herein, I might but periſh alone. Mine owne experience might be

ſufficient to teach me to feare. For if the noble Queene *Heſter*, ſo gracious in the Kings eyes, yet feared to hazard her perſon into the Preſence *vncalled*: how much more a poore Outcaſt? yet betweene feare of the yron law, and hope of the *golden ſcepter* ſhee preſſed in with this reſolution, *And if I periſh, I periſh*; chuſing death rather, then not to diſcharge the duty ſhe owed to Gods people, now deſtinated, and doomed to deſtruction. Only this is my comfort, looke what advantage that excellent Queene had of my deſpicable perſon, as a Petitioner: no leſſe haue I of her, in regard of the royall Perſon petitioned. Shee had to deale with a heathen King, the Captiuer of Gods people, and who had already conſigned their Maſſacre, and that by a Decree irrevocable, according to the *Law of the Medes and Perſians*, (though, as it appeared, without his ſpeciall knowledge, *Haman* hauing abuſed the Kings hand and ſeale, to his owne wicked purpoſes, as chap. 5. 7.) beſides (which might be, not the leaſt diſcouragement) ſhe was to paſſe the *Pikes* of a moſt tyrannicall and vnkingly law, forbidding any, vpon paine of death, to enter into the Kings preſence, vncalled, as *Heſter* now had

4137a

had beene for 30. dayes, *Haman* in the meane time hauing the onely Monopoly of the Kings care, who like the vaſt lunary body, eclipſed the beames of his favour, eſpecially from Gods owne people, whoſe cauſe the while lay a bleeding, and became the more deſperate, through the inacceſsibleneſſe of interceſſors to moue Kingly compaſsion vpon their iuſt complaints; ſuch were the difficulties, which the noble *Heſter* was to incounter with: yet poore I, liue vnder a more benigne Climate, vnder a Chriſtian Prince, a Protector of Gods people, *Defender of the faith*, one, whoſe royall preſence is not by any ſeuere law locked vp from the free acceſſe of the pooreſt ſutors, whoſe naturall diſpoſition alſo, like the Sunne vneclipſed, is freely to impart light and heate to the inferiour Creatures; yea whoſe owne deare Perſon and crowne is imbarked in the ſame adventure of Gods people and His, to reioyce or ſuffer together: all theſe giuing mee incouragement, and as it were reaching forth the *goldē ſcepter*, while I humbly preſent to Your ſacred Maieſty, the dangerous condition, wherin the *royal ſcepter* it ſelfe (by all the prognoſticating ſignes of a *Papall Bull* or *Breeue*, lately come into *England*) is

like, without ſpeedy preuẽtiues, to be involved. *Dauid*, now deſolate and diſconſolate about *Ziglag*, was willing to harken to a poore ſtarueling *Amalekite* lad, giuing him intelligence where his enemies were. I acknowledge my ſelfe vnworthy to doe Your Maieſty the leaſt ſeruiſe, and I could haue wiſhed this Task rather to any other: yet the indeleble character of my fidelity, ſo often reimprinted in my heart by ſacred Oath in Your Highneſſe ſervice (beſides the habituall affection of a loyall ſubiect) deeply ingaged me (rather then it ſhould be vndone) in this addreſſement And God forbid, that by ouercautelous, or rather cowardly ſilence, I ſhould contract the guilt of *Miſpriſion*, of no leſſe then high *treaſon* againſt Your Maieſties Crowne and Scepter. Yea otherwiſe, I ſhould be alſo vngratefull to God, who of late hath mercifully if not miraculouſlie preſerued my life from a Ieſuited Aſſaſſin. The cauſes, with the Circumſtances, I here omit to trouble Your Maieſtie withall Onely I take occaſion to mention it, as not altogether vnworthy of Your Maieſties knowledge. For what aſſured confidence may not your Maieſtie haue in the protection of that God, whoſe

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4137a

epei runne to and fro throughout the whole earth, to eyes
shew hemselfe strong in the behalfe of them, whose Chron. 16.9.
heart is perfect toward him? yf his diuine vigilant eye watcheth ouer the life of the poorest, yet faithfull *Ministers*, to deliuer them euen in the madst of danger: how much more ouer the more precious persons of Kings and Princes, while, as Gods Vicegerents, they faithfully and diligently execute his will by iustice and iudgement? It is for the Infidell *Virginians*, for feare of the Devil, to adore and please him with their gifts, neglecting God, because he is good: but faithfull Christians, doe by the true feare and worship of God, secure themselues from all Devills, and Devills incarnate, as the bloudy Iesuites. His Promsse is, which is specially made to Christian Princes, *Hee hath giuen his Angells charge ouer thee, and they shall keepe thee in all thy wayes*; which (*In all thy wayes*) teacheth vs, how necessary it is, to haue the wisdome of the *Serpent* combined with the *Doues* simplicity, in the vse of due meanes to prevent dangers. For if Iesueticall malice will not spare the lowly *shrubb*: how much lesse the lofty *Cedar*? Yf a poore subiect may bee the obiect of Popish revenge, for standing for the truth:

much more a noble King, the *Defender of the Faith*. Which hath poſſeſſed me with the greater iealouſie, and feare for your Maieſties ſafety. Nor is it a Panicke, or cauſeleſſe feare. If I did but dreame of any danger towards Your Maieſty, how ſhould I feare it waking? But here is neither *Dreame*, nor *Diuination*, but plaine demonſtration of imminent, if not rather preſent danger; ſuch as is worthy to poſſeſſe Your Naieſtie with a moſt prudent, and vigilant feare; ſuch as the learned Biſhop in his *Tortura*, wiſhed to abound in your royall Father of famous memory, and wee no leſſe in Your Maieſtie. The cauſe (I ſay) of all is, the *Popes Bull* or *Breeue*, even now perſwading and ſtraightly charging his *Catholique Sonnes* in *England*, (as hee calls them) vpon no termes to take the *Oath of Allegiance* to Your Maieſtie, as being not their *King*, but their *enemie*. Such *Breeues* never come, but they betoken ſome notable miſchiefe not farre off. Like the *Coote*, which flying to the ſhore crying, prognoſticates a ſharpe ſtorme at hand: or as the *Owle*, which being ſeene in the City, portends deſtruction to it: or as a prodigious *Comete*; preſaging the fatall periods of Princes or States,

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4137a

ſpecially where they exerciſe theyr maliguant influence. Yet howſoeuer theſe may proue vncertaine, as being *Signes* only, but no *cauſes* of future euents: yet the *Popes Bull*, being not only a *Signe*, but a *cawſe* conducing to, and producing miſchiefe, and that even *exprofeſſo*; ought not ſlightly to be regarded. *Omne malum à Breuibus, Breuia a Pontifice* ſayde the foreſayd Biſhop vpon the ſame occaſion. A *Breeue* was ſent from the *Pope*, to prepare the way for the *Spaniſh Inuaſion* in 88. Another, for the *Gunpowder Treaſon*. Remarkable inſtances, ſufficeent, if any, to admoniſh *England* euer to looke for a terrible thunderclap, vpon ſuch a flaſh of Lightning. Nor euer came *Bull* from *Rome*, more cunningly couched, and fuller of ſubtill inſinuations, then this, as being the expreſſe Image and Modell of the *Miſtery of iniquity*. Formerly in the darker night of ignorãce, the *Owle* of *Rome* durſt fly and flutter about, ſeaſing plũme vpon the prey: but here, where the Goſpell ſhineth, ſhe is faine to winke with her eyes and to retire her ſelfe in the reſerued corners of her ambiguous and twi-light *Equiuocations*. Such is the curious frame of this *Breeue* being ſuch, as *Paul* 5 ſaid of his, written *poſt longam et*

grauem

grauem deliberaſionem de omnibus, quæ in illis con-tinentur, adhibitam. No doubt but this Beere was a long time a licking into this forme it hath. But the ſumme is, the *Breeue* containeth nothing, but matter of high Treaſon againſt Your Maieſty, inciting Your Subiectes to defection from You, and erecting there hopes for Trophees and triumphs, which the Pope plentifully promiſeth to them. I haue adventure (the weakeſt of ten thouſand) to vnty this *Gordian knot*, vnmasking the myſtery thereof in a convenient brevety: but all is of no force, without Your Maieſties *ſword*, like that of *Alexanders*, to *hew it in ſunder*. The leſuits at this preſent, like *Sampſons foxes* with theire *firebrands*, are buſy kindling combuſtion every where in your Kingdom, vſing this *Breeue* as Bellowes to blow to the fier. A man would thinke, that ſeeing the foxes & wolues are ſo rife, the doggesſhould be muzzled and tied vp. Or when theeues are ſo briefe and bold, the ſword of Iuſtice ſhould ly ruſting in the ſheath. But howſoeuer, wee are ſure Your Maieſty hath not beene wanting in publiſhing *Proclamation* vpon *Proclamation*, to baniſh them the Land. Only they learne thereby, to walke

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4137a

the more invisible, hoping by *Gyges* his *Ring*, to obtaine their desire. And when they are taken, no ligatures of lawes can long hold them, but *Proteus* like they haue their evasions. Something is the reason, that our Lawes haue lost their sting, and become *Drones*: and the Iesuites proue the *wasps* to robb vs of our honey. It was wittily sayd of *Polydor Virgil*, *Regnum Angliæ Regnum Dei*: his meaning was, because none seemed to take care of *England*, but *God*. And true it is, his diuine Prouidence hath from time to time, beene a miraculous preseruer of it. Yet some meanes must be vsed. In 88. that Masculine Queene slept not. At the *Powder-plot*, Your royall Father, by commanding diligent search, prevented the *blow*. God gaue a happy successe to both. And no doubt, but he will be the same God to defend Your Majesty, blessing your pious zeale, in the rooting out of his and Your enemies, whose prime *Article* of their *faith* is, treason to Kingdomes and States. *Salomon* sayth, *How shall a man carry fire in his bosome, and not bee burned?* Prov. 6. What should I need to propound to Your Majesty, the examples of those noble and religious Kings of *Iuda*, who, setting themselues resolutely to reforme

the decayed and disordered state of Gods worshippe, proued through Gods speciall blessing, miraculously victorious ouer all their enemies. Your Majestie knowes them *of a childe*; which imitating now being a *Man*, and a *King*, *God shall bee with You*, as hee was with them, and *You with him*. King *Ahashuerus*, setting apart but one night to more sad contemplations, and reading ouer the *Chronicles* (a worthy Precedent, for a Prince sometimes so to breake his sleepe) how was it a meanes to cawse the *light* of Gods people, to breake forth from *obscure darknesse*? Wee poore swaines espying the storme comming, to whom should we runne, but to our *Pilot*? Or being sicke, but to the Phisitian? Vnder God, Your Maiesty is the great *Pilot* of this Iland, which like a goodly shipperides at Anchor in the midst of the Sea, now in danger to be tossed with terrible stormes; which the leakes will hardly brooke, yf they bee not the sooner stopt. You, are vnder God, the great *Phisitian*, who onely can cure (as the *Kings euill*, so) the inveterate *Gangrene* of this body, whereof Your Maiesty is the head. Giue vs leaue, dread Soveraigne, in our extremity of danger, to cry out to Your Maiesty for helpe.

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4137a

We know, as God hath dignified You with a Diademe: so he hath qualified Your Maiesty with most excellent Princely indowments. For instance, vouschsafe leaue to Your poore old servant, to remember a most Princely speach vsed often by Your Highnesse, *HONESTY IS THE BEST POLICY.* A Motto for a King, and worthy to be ingraven in the lasting Monuments of Your Kingly Actes, even with Your owne royall hands. I may not presume, least I should offer both violence and wrong, with my vnskilfull pensil to limme out more largely this most beautifull, and well proportioned Image of a Princes vertuous mynd. But I dare say (which I referre to the best judgement of Your Majestie, ablest to judge of Your owne noble sayings) it is an exquisite *Aphorisme*, or *Abstract* of that divine Rule prescribed to Kings by the Lord and Iudge of Kings: *It shall be, when the King sitteth vpon the throne of his Kingdome, that he shall write him a copy of this Law in a Booke, out of that which is before the Priests and Leuites: and it shall bee with him, and he shall read therein all the dayes of his life, that hee may learne to serue the Lord his God, to keepe all the words of this Law, and these*

Statutes to doe them; that his heart be not lift vp a-boue his brethren, and that hee turne not aside, from the Commandement, to the right hand, or to the left: to the end that he may prolong his dayes in his Kingdome, hee and his children in the midst of Israell. Now what is the summe of all this, but, *Honesty is the best Pollicy*? From this Root, to wit, *Honesty*, the heathen deriued all the branches of vertue. As, those foure Cardinall vertues, *Prudence*, *Iustice*, *Fortitude*, and *Temperance*, the subiect of those three bookes of *Offices*, *Tully* draweth from the force and nature of *Honestie*, as himselfe expresseth. And those foure also, *Iethro*, *Moses father in law*, in his direction to his Sonne, requireth to bee in all *Magistrates*, saying, *Thou shalt prouide out of all the people, men of Courage, such as feare God, men of truth, and hating Couetousnesse.* Still the summe totall is, *Honestie is the best Policy.* Thus neede wee goe no further, then your Maiesty, to learne the rule of all good *policy*, whereof *Honestie* is the ground, as containing all duties both to God and man, in Prince, or people.

Exod. 18.

Thus haue I, though slenderly (for the which I most humbly craue our Maiesties

generall

4137a

generall pardon) discharged my faithfull dutie, in discovering so great a danger towards Your Maiestie. It pertaines to the wisdome of Your Maiestie, to provide speedy meanes for the prevention; that Your Kingdomes may not become a prey to the enemie, nor Your sacred Person exposed to the perill of beeing forsaken by Your owne Subiects, whom the *Pope* instigateth, by the authority of his *Bull*, and by the incessant industrie of his Iesuites, to stand closse to his Holinesse, against Your Maiestie, when occasion serveth. His *Breeue* also mentioneth what * *anxious prayers* the *Church* of *Rome* now maketh for hir *Catholicke Sonnes in England*. There is some waighty cause in hand sure. Wee poore Ministers hope, that Your Maiestie will bee pleased to call a generall Fast, to frustrate all Romes prayers. Wee haue all fared the better for the last publicke *Fast*, which Your Maiestie proclaimed for the averting of vnseasonable weather, against the last harvest. And it is memorable, that on the same day wherein the *Fast* was kept generally over all *England*, began the heavens to cleare vp their clowdy

* As a litle before the Powder-plott, the Iesuites published a booke intitu'ed, The *seuen sparks*, and it inciting the *Romish Catholicks* to pray for the good succes of the *Catholicke* enterprise.

countenance, and ſo continued, till they had brought vs in a plentifull harveſt, in ſtead of a feared famine: Not that wee place any vertue in a Faſt: but becauſe a Faſt with humble prayer *preuaileth much* with God, not onely as being commanded by him, and hauing a promiſe annexed: but for the neceſſity of it to bee joyned with true repentance, and reformation, not onely of mens manners, and all raigning ſinnes, publicke and private, but alſo of the worſhip of God, being purged from all the pollutions of Idolatry and ſuperſtition, which are an abomination in Gods ſight, and eſpecially a clearing the Coaſt of all Romiſh Ieſuites and Idolatrous Prieſts, whoſe religion is treaſon against Your Majeſty, and God himſelfe. When the good King *Hezechiah* had received the *blaſphemous letter of Senacherib* King of *Aſſyria*, he went into the Temple of the Lord, humbled himſelfe, and prayed, *ſpreading the Letter* for the Lord to read and revenge all the blaſphemies contained in it, both againſt God, and the King, perſwading his ſubjects to defection from him. But loe here a letter ſent into *England* from the King of the ſpirituall *Babylon*, full of moſt impious blaſphemies againſt Your Maieſty,

Iames 5.

2 Kings 19.

4137a

sty, most Antichristianly vsurping a power ouer Your subiects, charging them to disavowe their fidelity vnto Your Maiesty: shall not this iustly provoke Your Maiesty with *Hezechiah*, to go into the Lords *Temple*, and there publickly intreat the Lord to take revenge on such blasphemies, and to turne the mischiefe, which *Rome* and her confederates now intend and machinate against Your Person and Crowne, vpon their owne head, as *Ezechias* obtained of the Lord? yea, Your Maiestie thus doing, all Gods faithfull Ministers, as so many *Esayes* to King *Ezechiah*, as so many *Azariahs* to King *Asa*, dare promise Your Maiestie, both certaine victory ouer Your enemies, and a constant peace with prosperity, while You constantly follow the worthy examples of those religious Kings of *Juda*: which grace the Lord giue vnto Your Maiestie in abundance. Amen. 2 Chron. 15.

Your Maiesties most loyall subiect, though vnworthy servant:

HENRY BVRTON.

Your Majesties most loyall Subject,

HENRY BURTON.

4137a

TO THE LORD DVKE OF BVCKINGHAM his Grace.

Right Honorable

THE Dutifull zeale I beare to the ſafety of my dread Soueraigne, and deare Country, inforceth mee, (otherwiſe loth to put my finger into the fire) in the ſecond place to ſollicite Your Grace, to bee the more carefull to preuent the danger. When King Saul and Abner, with the whole guard were in a dead ſleepe, ſo that Dauid had the opportunity to take away the Kings ſpeare, and Pot of water by him, onely to teſtifie his fidelity to the King, hee called alowd to Abner, and awakening him ſaid, Art not thou a valiant man? and who is like to thee in Iſraell? wherefore haſt thou not kept thy Lord the King? ſurely yee are worthy to dye, &c. But neither can I ſay ſo altogether, nor neede I cry ſo loud to your Grace, vnleſſe theſe many buſineſſes, which will ſcarce ſuffer you to ſleepe ſo ſoundly as did Abner, will neither ſuffer ſuch a dwarfe as my ſelfe

easily to bee heard. But speaking for the King, *I hope I shall not be denied Audience. Nor are they good subiects, persecuted as* Dauid, *of whom the* King *is in danger: but such, as though they haue small cause to complaine of persecution, yet are instigated to deny vnto their Soueraigne that loyalty and Allegiance, which all true* subiects *owe vnto their lawfull* Prince. *Doth not your* Grace *erect your most earnest attention to this? But who dare thus instigate the* Kings *subiects against him? No lesse then the Pope, and that by a* Breeue *or* Bull *lately sent ouer into* England, *wherein he straitly chargeth his* Catholique Sonnes (*as hee termes them*) *vpon no termes to take the* Oath of fidelity *to the* King, *inciting and animating them, as against their* Enemy, *as the* Breeue *can testify. Nor had I, I confesse, beene thus bold to meddle in such a matter, if I had seene but some publique Edict for the burning of the* Breeue, *as also for the effectuall banishing of all Iesuites, the onely* Factors *for the Pope in such* Adventures, *for* Treason *and* Rebellion. *But belike notice hath not as yet beene giuen thereof to your* Grace. *And that you may bee not the lesse sensible of the danger of a Papall* Breeue, *You may be pleased to know, that such neuer appeareth, but as some prodigious Comet, not signifying only, but designing and producing*

4137a

producing ſome ſad fatality. Thus did the Pope in 88; *thus at the* Gunpowder plott: *Thus, now. This* Romiſh Lightning *may warne vs of a* Crack *not farre off: God keepe vs from the* Thunderbolt. *If it were only a bare prognoſticating ſigne, it were the leſſe;* Sapiens dominabitur Aſtris: *but being an operatiue* Inſtrument, *wherin the* Ieſuites *are* Agents, *to improue it to the vtmoſt of their Maſters aduantage, it is not ſo to be ſlited. Ieſuits? why are not all Ieſuits packed away long ſince by* Proclamation? *Alas Sir, you may be pleaſed to know, they are like cunning Iugglars, that can paſſe and repaſſe at pleaſure. They ſay,* England *is fuller of them at this day then euer. And now while the Popes* yron *is* in the fire, *how doe they ſweat, in beating it to perfection? But if they be catcht, they are put in priſon. Alas, they are there, but as a* bird *tyed to the nett, to call in other birds, which ſeeming to come to releiue the priſoner, they are more intangled themſelues. But thence they are quickly diſmiſt to bee gone, and voyd the Land. Alas; they doe but play the cunning* Duck, *which ſent out, doth by her wily inſinuation, tolle and traine hundreds, and thouſands into her Maſters Nett. Thus cunningly can they* play *at* faſt and looſe. *How then ſhall theſe* Proteus-*like* Foxes *be taken? Certainly there is no other way, but to hunt*

them out with the Kings owne doggs. Your Grace is the great Iusticiarius Foreſtæ. *And anciently* Iuſtices in Eyre *were ſent with* Commiſsion *into ſundry Counties, to heare ſuch cauſes eſpecially, as were termed* Plees of the Crowne. *Lo here a great* plee of the Crowne, *yea ſuch, as wher in the title of the Kings* Crowne *is not onely queſtioned, but ſtrongly vſurped by the Claime of a foraigne Power. What* Engliſh *eares can with patience heare ſuch an inſolencie? When King* Ahaſhuerus *did but vnderſtand of the deſperate eſtate of the* Iewes, *wherein that* wicked Haman (*as* Heſter *told the King) had brought them: the good King by and by ſent forth his* Edicts *by Poſt into euery Prouince, to incourage and arme the poore people of God, to ſtand vpon their guard, and ſo they preuented and ouercame the perill. Now who ſtand more deeply charged with the care, of the Kings Crowne, then your Grace? So that I neede not (I trow) in ſuch a caſe, vſe ſpurres to your agility and readines, for the putting of all dull courſes in ſpeedy execution, for not onely the apprehenſion, but the condigne puniſhment of ſuch kinde of* Malefactors. *Why, what* Malefactors? *ſuch, as* Ieſuits *are: not onely of factious, treacherous, traiterous ſpirits, as they are men,*

poſſeſſed

4137a

poſſeſſed with the ſpirit of Ieſuitiſme: but euen by vertue and force of their Order and Profeſſion, Traitors ex profeſſo. *They muſt be ſo, they are bound to bee ſo, elſe they are no Ieſuits, elſe muſt they renounce their* Holy Order of the ſociety of Iesu. *And is it poſſible that ſuch ſhould rouſt in* England? *Nay reuell and riot? Nay, not onely bee profeſt traitors themſelues; but drawing Parties to their ſide continually, euen to the diuiding of the limmes, the armes, and ſhoulders, legges and feete from the Head of this goodly Politicke body? It is the faſhion indeed, in other neighbour Popiſh States publickely to allow and auow ſuch kinde of* Creatures *in the State. But none haue more reaſon to vphold them then, the* Spaniard, *their good Maſter. For certainly in time, if they be ſuffred to goe on, they will bring all Chriſtendome vnder the* Spaniſh *yoake, God forbid. Yet if they ſhould ſo do, I make a queſtion, whether the* Spaniard *would ſuffer ſuch pragmatical ſpirits any longer in Chriſtendome, leſt, as the reſtles ſea, hauing wrought as far as it can one way, it worke as far and as faſt the contrary way. It is likly then, that he would ſend them into the* Turks *Dominions, into* Perſia, *& all thoſe Eaſterne Empires to make compleat the Monarchy of* Spaine, *that ioyning the two* Indies *together, and circling in*

whole globe of the earth, his Motto may then be, Ne plus vltra. But why doe I roue so farre, when our home is in such danger? What is to bee done? shall I shoot a fooles bolt. Shall I bee bold with your Grace? Why not? I haue heard men say, you are of a noble disposition, which will easily pardon a fooles bluntnesse. In briefe then: Your Grace knowes, the King wants money extreamely. You know againe, that Treason is vnsufferable; to wink at it, to conceale it, brings a man within Misprision of treason. You may be pleased all to know, that all Iesuites, as by their profession, so in their practise, are high Traitors to Kings and States. You know againe, that all Iudges and Iustices of peace in this land, are sworne to the King, to see the lawes duly executed, but especially vpon fellons and traitors. You know, that all such, as shall bee found guilty of such Periury, or Misprision of treason. are punishable, not onely in their persons, but in their purses and estates. Can the King then lacke money, so long as there are (as they say) so many Iesuits in the land, which passe euery where vnpunished? O that your Grace would finde out the Delinquents in this kinde? Nay let your Grace be assured, if you will but take a round course with the Iesuites, in rooting them out, according to their demerits,

4137 a

merits, as it would bring safety & security to the Kings Person and State, so being the faithfull discharge of that trust reposed in you, what a comfort will it be to your conscience, what a blessing from God might you expect, yea, what loue also from all the Kings louing subiects? Then would all things proceed, succeed happily: whereas on the contrary, so long as Iesuits with their factions and treasons are suffered in this land, what can wee expect, but that euery thing we take in hand, should proue very vnprosperous & crosse? For God is highly displeased with vs, for suffering such miscreants to practise their impieties in this his Church, to the great dishonour of his Name, and Religion. And how shall we be worthy to inioy such a King, such a Country, such a Church, so many blessings of God, if we be so prodigall of them? All the world admires the wonderfull trust, that the King hath reposed in you: I pray God your Grace may answer it, in your faithfull, prudent, and vigilant care. I remember a speech, which his Highnesse, when he was Prince, vttered among vs, that were his seruants: that when he had once committed any businesse of trust, though of the highest nature, to a seruant, he would neuer conceiue the least suspicion of his fidelity: adding, hee had rather run the hazard of his loyalty, then imbitter his generous

trust

traſt with mixture of feare. A ſtrong obligation ſure to a ſeruant ſo intruſted. But ſome of his ſeruants trembling replyed: what if he proue treacherous? hath hee not the more free and ſecure opportunity to worke his wicked ends? But (quoth his Highneſſe) my care ſhall be ſuch in the Choyce, as my truſt ſhall bee built vpon a ſure ground. Pray God it bee, ſo, ſaid his ſeruants. Now this wee ſee verefied on the Kings part towards your Grace. What a liberall truſt hath he repoſed in you? ſuch, as not all the gold of Iudai *ſhould euer ouer ballance. But we all beſeech the Lord, that his Maieſty may not bee deceiued. And haue we not cawſe? Doth not the ſafty of the Kings Perſon & Crowne, of this Church & State, of three goodly Kingdoms, yea of the Goſpell of Chriſt, and of true religion at home and abroad, euen ouer Chriſtendome, & throughout the world, depend in a maner vpon this truſt, committed to your Grace? King* Achiſh *would haue made* Dauid keper *of his* Head for euer. *But his Nobles thought it not ſafe leaſt all their owne* heads *ſhould haue payd for it. But the truſt committed to your Grace, is not only of the* Kings head *but of all our* heads, *& of many millions more, that neuer, ſaw your face. Haue you not neede then not only of* Davids *true* heart *toward his King but of* Argus *his* 100 eyes, *in watching o-*

4137a

ver Io, committed to his truſt? Yet Argus for all his eyes, was ſo inchaunted with Mercuries pipe, whom Iupiter had ſent to ſteale her away: that falling all a ſleep, Io was taken away, and Argus had all his eyes puld out, and put into the peacocks traine. But where are any ſuch Mercuries to inchaunt your Grace? Where? Alas, where are they not, ſpecially where Greatnes dwelleth, at ourt? Haue we any need of madd men, ſaid the King of Gath? And may not the Court ſay, haue we any need of flatterers? Theſe be the inchanting Mercuries. And of all other, none more to be feared, then the Ieſuites, whom the Iupiter of Rome ſends into England, to inchaunt and impoſe vpon our moſt prudent, and vigilant Arguſes, as the learned Biſhop hath well obſerued in his Tortura Torti. Ieſuites, a generation, who as they are the moſt exquiſite Artiſts in the ſcience of flattery, ſo none hath more cauſe to beware & abhor them, then your Grace. But you know no Ieſuites. The greater is your danger, and ours. For they cõe in ſheeps clothing, in diſguiſed habits, ſo bold, as they can no more bluſh then their viſards, lowly lowting, charming the chiefeſt with a counterfet adoration, & admiration of their I wot not what excellency. And were it not miraculous, if the Court it ſelfe, eſpecially your Graces houſe, ſhould be free even from

many of ſuch flyes, which fliblowe the pureſt fleſh with their flatteries? The croaking Froggs *of Ægypt crawled up into the very Kings chambers: and are not theſe cõpared by the* Holy Ghoſt *to Froggs, which* goe vnto the Kings of the earth, *and by their crouching and croaking, and their Sardonian ſmiles, would allure them to warre againſt Chriſt and his goſpell? It is good therefore your Grace ſhould make a ſpeedy & diligent ſearch in the Court, in your owne howſe, and in all the skirts of it round about, and ſo alſo throughout the whole land, what Ieſuites are lurking any where, and to giue them the reward of Traitors. Shall wee dally with ſuch? ſhall wee thinke to winne them with complements? Wee know the fable of the ſnake foſtered in the mans boſome: it is but the Morall of a Ieſuite, intertained with a Court-like Curteſy. Jeſuites are nettles, if gently handled, they ſting: but if hard graſped, they hurt not. Contrary to the Baſil (the Embleme of the* Throne eſtabliſhed by mercy) *which being gently ſtroked on the hand, yeelds a pleaſant ſmell, but cruſhed hard vpon it, vnſauory. Your Grace takeing this courſe,* Parcere ſubjectis, et debellare ſuperbos, *therein you truly diſcharge the truſt committed vnto you. Whereas if the execution of good lawes ſhould bee ſuſpended, if treaſon & traitors ſuffered, &*

4137a

Yf in this perillous ſeaſon, our potent & profeſt ene-mies ſhould thus be armed againſt vs, what can wee expect, but confuſion of all? And how ſhall your Grace, in the ruine of this goodly ſtate, eſcape ſcot-free? ſhall your houſe ſtand notwithſtanding? Nay, aſſure your ſelfe, if at this time you doe not beſtirre your ſelfe, to reforme things amiſſe, but that they bee ſuffered to runne on headlong to deſtruction, I may apply that ſpeech of Mordecai *to* Heſter, *vpon the like occaſion*: Thinke not with thy ſelfe, that thou ſhalt eſcape in the Kings howſe: for yf thou altogether holdeſt thy peace at this time, then ſhall inlargement and deliuerance ariſe to Gods people from another place: but thou and thy fathers howſe ſhall be deſtroyed. *Nor let this my boldneſſe ſeeme ſtrange to your Grace, though perhaps you bee not much acquainted with ſuch, as will ſpeake the downe right truth. Of all* Iobs *friends, hee found but one* Elihu, *who ſayd*, Let me not, I pray you, accept any mans perſon: neyther let me giue flattering titles vnto men: For I know not to giue flattering titles; in ſo do-ing, my Maker would ſoone take me away. *Yf* Iob *in his Miſery found but one ſuch: no maruaile if your Grace find ſcarce one. As for mee, I am an En-gliſh-man, a free borne ſubiect, a true louer of my*

King & Countrey; yea I am also an vnworthy Minister of Christ, a poore watch-man *of Israell: and when I see my soueraine King, my Mother Country, the Glory of God, the Gospell of Christ, the Church of* England, *yea the Church of Christ ouer the world, in danger to bee destroyed, and all brought vnder the tyranny of Antichrist, and the* Spanish *yoake: shall I bee silent? shall I not speake? shall I not* lift vp my voice like a trumpet? *shall I not thus* free *my* soule, *whatsoeuer shall become of my body? Yea,* for Sions sake I will not hold my tongue, and for Ierusalems sake I cannot rest, vntill the righteousnesse thereof goe forth as brightnesse, and the salvation thereof as a Burning Lampe. *I feare neither prison, nor death it selfe, that I may discharge a good conscience both towards my God, & my King, & Countrey. Nor feare I to be censured as a Polypragmaticke. What haue Ministers to doe to meddle in State-mysteries? Sir, let mee speake boldly, it were happy, if, as in the apostatized Kingdomes of Christendome, the Priests of* Baals *counsels, I mene, Iesuites, & Priests (which must needs bring ruine to them) are followed: So in this Kingdome of* Iuda, *onely the truth-telling* Micaia's *were heard. Good King* Dauid *could say,* I am wiser then my teachers, then the aged, then mine E-

nemies,

4137a

nemies; for thy testimonies are my delight, and my Counsellors? *Hee that will bee a wise states-man, & politician indeed, let him take Gods word for his* card & compasse. *For euen* the foolishnesse of God (*as sayth the Apostle, as the world accounteth foolishnesse*) is wiser then men. *But you want not those, that are able to performe the office of good Chapleins. Yet if any, in stead thereof, shall not onely bee silent, & negligent, but on the other side, bee too officious to sow pillowes vnder your Elbowes, to applaud and approue you in all your doings, yea to perswade andcounsell you, wherein perhaps theyr conscience tells them, it ought not to bee so: woe be vnto them. Only wee hope better things. But if any shall goe about to find a knot in a Bullrush, by picking some quarrell with this booke, where hee hath noiust cawse (bee his pretence neuer so faire guilded ouer, or seeeme his reasons neuer so farre fetcht, yea from his abstruse speculations in state-pollicy) & shall by hooke or crooke labour the suppressing of it, or hinder your Grace from reading of it, though so necessarie to imploy your saddest thoughts in, it so neerely concerning the safety of your gratious Master our dread Soueraine, & of our sweet Countrey, & euen of your selfe and whole family: no doubt but your Grace will take that man for no other, but a pestilent*

Traitour,

Traitour, & if hee be not a Iesuite, yet certainly possessed with a Iesuiticall spirit, as seeking to smoother such an important Ouerture, as this. Now the Lord Iesus Christ, *who sitts in his throne of Maiesty, the great Protector of his Church, the most potent and terrible auenger of all his aduersaries, especially of Antichrist, with all his Adherents & confederates to* crush them with a rod of yron, and to breake them in pieces like a Potters vessell; *who in heauen* sitts, *& sees, &* laughes *all his Enemies* to scorne; *who therefore admonisheth Princes and Potentates, saying*, Be wise now therefore ô yee Kings, bee instructed yee Iudges of the earth; serue the Lord with feare, and rejoyce with trembling; kisse the Sonne, least hee be angry, and yee perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him: *the same Lord make your Grace so wise, so well instructed, as setting your selfe to bee a noble instrument of his glory, of the Kings safety, of your Countries welfare, in seeing Gods truth maintained, the lawes duely executed, heresies suppressed, and their authors censured, Idolatries cashered, treasons and treacheries discouered, and discumfited, Iesuites and Priests abandoned, the Kings Liege subiects countenanced: your Grace may not on-*

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4137a

ly ſhow your ſelfe to all the world to be worthy of that high opinion, which ſo gratious a Maſter hath conceiued of you, but may alſo procure to your ſelfe and your numerous family the fauour and bleſsing of the great King of heauen and earth, and may merit alſo the hearty loue and good will of this whole ſtate, when in theſe times of danger threatned to this land, and haſtened by the Popes Breeue, *they ſhall behold your faithfull vigilancy, moſt honorably & generouſly to acquit it ſelfe, in ſo faire an occcaſion offered once for all.*

Your Grace's poore Oratour

HENRY BVRTON.

To

4137a

To the Reader.

GChriſtian Readers, Lo here I invite you all to a ſolemn *Bullbaiting*. But me thinks ſome already begin to quarrell me (as is not vnuſuall at ſuch like exerciſes) for that they ſee no ſuch *Bull*, as the *Baiting* importeth; the *Title* ſeeming improper for the *Booke*; as if I meant to feed the ſpectators with the vaine expectation of ſome *New Engliſh ioy*. Indeede I muſt in ſome ſort acknowledge mine errour, which I hope will not be made the greater, if I ſhall ingenuouſly confeſſe it to be purpoſly committed. I imagined with my ſelfe (onely I craue pardon, if I thought amiſſe) that we lived in a dull age, which is hardly moved with the conſideration of ſerious matters, ſuch as moſt concerne either our owne particular, or much leſſe the generall good; when not the Drummes orderly beaten, and Trumpetrs, yealding *a certaine ſound*, yet will eaſily awaken, or prepare vs for the warre; while not even the *Siluer Trumpets* ſounding from heauen in the mouthes of divine *Heralds*, prevaile any more with the moſt, then as *a pleaſant Song*, affecting the eare for the preſent, but not the heart, *for afterwards*, each *running* after his covetouſnes, or ambition, or voluptuouſnes, or ſome darling Idol-ſinne; and for as much as matters of controverſie (not in Law-ſuits at *Weſtminſter Hall*, but) about the Title of our eternall Inheritance, are ſtrongly cryed downe of many, as perturbers of States, moſt men, out of a naturall laſineſſe, loathing to haue their witts exerciſed with a radicall & ſound knowledge, their ſtomacks being too queaſie to digeſt ſuch ſtrong and wholeſome meates, preferring the *Ægyptian onyons* before the hony of *Canaan*, and willing to fall a ſleepe, are taken napping in a deepe apoſtacy from the truth: I thought therefore, that if I ſhould haue publiſhed this little Booke (though great in Bulke, if weighed, rather then numbred) vnder ſome plaine

and vulgar Title, as, *An answere to the Popes Breeue*; or the like: I might perhaps haue had as few Readers of it, as hearers of a Sermon, especially, when the Authors name should be found to be *H. B.* Herein therefore, I thought good to imitate a certaine Father (mentioned by *Cassianus*, and quoted by Sir *Thomas More* in his *Dialogue of comfort against Tribulation*) who speaking of *heauen and heauenly things so celestially, that much of his audience with the sweete sound thereof, began to forget all the world, and fell fast a sleepe:* the good Father dissembling their sleeping, and suddenly telling them a lowd; *I shall tell you a merrie tale*: at this, *they lifted vp their heads, and harkened after that*; and so their sleep being broaken, he continued on his speech of the Ioyes of heauen; and thus were they reproued. Nor is this *Papall Bull*, or *Breeue*, altogether vnlike our *English Bulls*. For first, it is the Character of the *Beast Reuel.* 13. Besides, it comes bellowing in, like a fierce and mad *Bull*, with a Board over the eyes and hornes, betokening his madnesse, but pretending no great harme; so full it is of *Romish* equiuocations, and *Papall* dissimulations, meaning most mischiefe, when it is most dissembled.

Cassianus lib. 5. cap. 31. Dialog. lib. 2. cap. 1.

Another snaps at me on the other side, that such a poore *Curre* should dare so much as to barke at such a *Bull*, as being sent from so great a Potentate, as the *Pope*; much lesse so presumptuously to giue an affront vnto it: sith such high attempts are for the stoutest and strongest * *Molossi* in this famous Isle. But I answere, that even the poore dogg of the flocke, espying the *Woulfe* approaching, may and ought to barke, yea and pinch him too, if he can, the while his Lord and Master is fast a sleepe in his Tent. And we know, that when but one small contemptuous *Curre*, smelling a thiefe, falls a barking, though he can doe little else, yet thus may he prouoke all the Doggs and Mastiues in the towne with eagernesse even to breake their collars, to run to the rescue. I am indeede but a poore dogg of the flocke, in comparison, but sacred, one among many, appointed to keep watch over the *Capitol* and *Tower* of *Sion*.

* *Molossus*, is a Mastiue dogg.

Should

4137a

Should I therefore be a dumbe dog, ſuch as the * Prophet reproveth, not to barke at danger? Or a daſtardly *Curre*, which ſnaped, dare not barke for feare of ſtrokes? Or a fawning ſpanolizing *Spaniell*, ſilenced with a fatt morſell, or a little ſpettle? Or an *Iriſh mongrell*, or *Engliſh*, if ye will, that will not adventure his hide, but ever on the ſtronger, not with the Iuſter ſide? Or a madd rageing *Curre*, that without difference barkes at all, as well the true man as the thiefe? Worthy, if not (as the old heathen *Romaines* ſerved ſuch fooliſh dogs) to haue his leggs broken, yet at leaſt to be well baſted for his paines, as whoſe dulneſſe hath beene no better diſciplined, to put more difference betweene *England* and *Rome*. Eſai. 56.10, 11.

Another yet pincheth me. And why? Hee knoweth not well, except it be for making ſo many, ſo voluminous Epiſtles before ſuch a poore Pamphlett, as this. And is it altogether without reaſon? At ſo famous a *Bull-baiting*, had wee not need to make large, and well mounted Scaffolds, wherein all ſorts of perſons may both the more eaſily, and ſafely behold it, having eſpecially to deale with ſuch a madd Bull, as a thouſand to one, but he will breake looſſe, and make havocke, if hee be not the more ſtrongly tyed, or the more cautelouſly avoyded?

But why doe I thus *ſeeke a knott in a Bulruſh*? Is there any doubt, but that launching out my Bark into ſuch a turbulent ſea, I ſhould ſo much the more expoſe my ſelfe, and expect on all ſides to bee incountred with violent ſtormes? And ſo much the rather, while I carry a *Ionas* with me, being my ſelfe a man, whom God hath humbled into the very bottome of Temptations, the very *belly of Hell*? But bleſſed be his Name, though he hath chaſtened mee ſore, yet he hath not giuen me over vnto death. Though hee hath expoſed me to contempt without, to my humiliation: yet he hath left me abundant cauſe of comfort within, to my contentation. He hath ſent the *meſſengers of Satan to buffet me*: but he hath not denied me his *ſufficient Grace, to perfect his ſtrength in my weaknes*. He hath *of very faithfulneſſe cauſed*

to be troubled. Hee is the wise *husbandman*, that knoweth e-uen to *spread downe* vpon the face of the naturally *barren soyle*, to make it the more *fruitfull*. He is the wise *Phisitian*, that spareth not by sharpe *Corrosiues* to eat out the *dead flesh* of carnall sloth and security in his *Patients*. Hee is the wise *Pilot*, that can make vse of *baser earth* for *balasse*, to peize the *vessell* wherein the least pearle of grace is stowed, least it might bee in danger to bee overthrowne with the gusts of popular applawse, filling the sayles of vaine glory. Hee is the wise *Howse-keeper*, that knowes to preserue his *Prouision* from putrifaction, by sowcing it in brinish pickle. Hee is both a just and mercifull wise *Iudge*, who can deliver vp his servants so to bee condemned of the world, as they may not come to bee *condemned with the world*. And as for me, wherein the world can for the least cawse most severely condemne me justly: my best apology shalbe, that I doe infinitely more condemne my selfe. And if through my exposing my selfe to malice, by taking vp such a just quarrell as this, I shall exasperate the tongue of detraction to sucke the pure bloud of my innocency: I know it shall in the end but lick whole the scarified sore, which malignant teeth haue envenomed. And if it should stand betweene Gods glory, and mine ignominy, that the one must suffer: I choose much rather, by running on my Christian course, to provoke all the *Frogges* of *Egypt* to diue into the bottome of my whole liues rivulet, there to rayse what mud they find to the blundering of the streame of my good name in Christ: then by my silence (becomming as a stagne or pond, not stirring, for feare of discovering mine owne filth, which would be contracted in more abundance, through base and imbellious sloth) to betray Gods truth and glory to reproch. And God forbid, but if in any thing, (as in many things I am, and haue beene too prone) I haue offended my God or my brother, that therefore I should feare to stand vp (though most vnworthy) in Gods cawse: yea rather am I not so much the more bound (his mercy and grace not fayling me) to striue to honour God, by how much

4137a

much I haue through ſupine negligence any way diſho-noured him? But if the heretick haue ought to ſay, let him heare *Tertullian*: *Eximat et de oculo ſuo trabem Hæreticus, tunc in oculo Chriſtiani, ſi quam putat ſtipulam, revincat.*

But why doe I all this while hold you in ſuſpenſe? Con-vert your eyes to the danger before you, threatned by the Popes *Bull* or *Breeue*. Therein yee may behold the great Antichriſt, arming his *Catholicke ſonnes* (as hee calls them) againſt their *Soueraine Prince*. My hope and prayer is, that none of them will bee ſo ſenſeleſſe, as forgetting themſelues to be not onely Rationall Creatures, but Engliſh-men, they wilbe led with the voyce of that myſticall Beaſt (the * *Hiena* of *Rome*, which by a counterfet ſpeech, deceiueth and de-voureth thoſe that belieue him) to betray theyr King and Countrey to the *Romiſh* and *Spaniſh* yoakes. Much more am I aſſured, that all true Proteſtant ſubiects, will now rowſe vp themſelues to double the *Files* of their loyall affection and fidelity to theyr Prince and Countrey, teſtified, as in all due reſpects, ſo eſpecially both by *Miniſters* and *Peo-ple* in the publicke aſſemblies in fervent prayer, as alſo by e-very private family apart in faſting and humiliation, for the life and welfare of our gratious King, this Church and ſtate, and of the Churches of Chriſt in all Chriſtendome, vntil it ſhall pleaſe God and the King to appoint a generall *Faſt* o-ver the whole land. For great is the confidence of *Antichriſt*, and his Adherents at this preſent, whatſoever the miſchiefe is, cloſſely intimated in this Breeue. But we know, that all the confidence of Antichriſt, is but an *Egyptian Reed*; onely our ſafety and ſecurity is to cleaue faſt vnto our God by faith, to renue our *Covenant* with him by holy vowes of reformation & better obedience, & to make good the ſame by bringing forth the *fruits* therof: that ſo making our peace with God, *before the Decree bring forth*, we may not only pre-vent the evils which our enemies intend vs, and which our crying ſins threaten to pull vpon vs, but alſo procure & re-tain Gods incomparable mercies & bleſſings vpon vs, & our Poſterity, vntil the comming of Ieſus Chriſt. *Euen ſo, Come Lord Ieſus.* Amen.

* The *Hiena*, a moſt ſubtile Beaſt, like a Wolfe, with a Mane like a horſe, which by night commeth to the ſimple Shepherds Tents, where counterfeiting mans voyce, & by liſtening learning the Shepherds name calls him forth, & ſo de-uoures him *Pli-ny*. A right Em-bleme of the Pope. See *Reu.* 9.3.

Zeph. 2.1.

Thine in the ſame Lord Ieſus: H. B.

Table Readers

4137a

4137a

Vrbanus Papa 8.

Dilectis filijs Catholicis Angliæ

DIlecti filij, ſalutem et Apoſtolicam benedictionem. Non ſemper terrena fælicitas eſt beneficium cœli, & Patrimonium pietatis; pacem enim peccatorum videns eccleſia, non rarò experta eſt potentiam mortalium eſſe ſtipendium ſceleris. Quare, catenas Martyrum anteferimus exuuijs triumphantium, & Rex ſempiternus principatus cœleſtes pollicetur, non ijs, qui ſuperbo pede jura proterunt, ſed qui perſecutionem patiuntur propter juſtitiam. Veritatem hanc è theſauris diuinitatis deductam in terras, contemplans Apoſtolus, non modo animum non deſpondebat, ſed ſuperabundabat gaudio in omni tribulatione fidelium. Qui enim digni habentur pro nomine Ieſu contumelias pati, ij teſſeram diuini amoris videntur poſſidere, & eo precio abundant, quo ſunt vænalia diademata æternitatis. Mallemus equidem, humanæ

imbecillitatis memores, gloriam & diuitias esse in Tabernaculis Iustorum. At cum vestras contemplemur miserias, dilecti filij, tantum vestræ virtuti & Christo propugnanti fidimus, vt vobis audiamus gratulari segetem triumphorum. Sperauit quidem Ecclesia fore, vt potentissimi Regis animus, qui è catholica conjuge procreare optavit hæredes patrijs regnis imperaturos, delenitus suspirijs vxoriæ + pietatis, peteretur regalis connubij dotem esse libertatem fidei; nunc autem formidantur vota, & concilia inimicorum vestrorum; & cum religio orthodoxa regali diademate in optima regina coronatur, istîc tamen non desunt, qui filijs nostris audeant carcerem & supplicia minitari. Credimus esse inter vos, qui mortificationem Iesu Christi proprio corpore circumferre cupiunt, & blanditias voluptatis, & ambitionis titulos posthabeant lanienæ carnificum, & vinculorum contumelijs: si qui tamen istîc sunt, quo præsentis Ecclesiæ prosperitatis desiderium teneat, eos certiores fieri cupimus, de eorum salute mirifice sollicitam esse Pontificiam charitatem. Nullum a Nobis relinquitur officium, quod ingruentis tempestatis menacem caliginem possit in optatam consolationis aream conuertere: tamen si dilatet Infernus os suum, & Martyrum sanguinem sitiat impacata crudelitas, armati debetis scuto inexpugnabili bonæ voluntatis, & cœlum in carcere, coronam in equuleo, immortalitatem in morte cogitate. Inter Britannicos naufragantis religionis scopulos Crux Christi fuit Tabula, quæ vos perduxit in portum voluntatis vestræ. Hanc opus est amplexari, cujus virtute dulcescit amarities pœnarum. Cogitate dilecti filij, in qua statione commoremini, & quorum oculis facti sitis spectaculum; vos Angelicæ Legiones circumvolitant qui phialis aureis desideria fidelium excipiunt, & ad sanctuarium ferunt Misericordiæ Omnipotentis; patefactis cœli foribus, spectator idem, & remunerator Christus vobis sacros ciuium vestrorum triumphos ostendit quos Anglia proprio sanguine purpuratos intulit cœlitum Concilijs. Anxiæ preces suspirantis Ecclesiæ vobis a Deo petunt spiritum charitatis, & fortitudinis; vestram salutem currant Consilia Senatus Apostolici, & vota Christianitatis, in tanto cœli terrarumque

4137a

rumque theatro, quem vobis conſtantiæ veſtræ rigorem, quam animi triumphantis ſublimitatem ineſſe decet? Fuerunt in conſimili diſcrimine conſilia Maiorum veſtrorum, lumina ſpiritus ſancti & arma lucis ſint vobis veſtra oracula ſapientia, ſint veſtræ actiones exempla fortitudinis. Quod ſi coſque vis progrediatur, vt vos ad noxium illud, & illicitum Anglicanæ fidelitatis Iuramentum adigat, mementote orationē veſtram ab vniverſo Angelorum ſpectantium conſeſſu audiri, & adhæreat lingua veſtra faucibus veſtris, priuſquā authoritatem B. Petri ea Iuriſiurandi formula imminutam detis. Non enim ibi id ſolum agitur, vt fides Regi ſeruetur, ſed vt ſacrum vniuerſæ Eccleſiæ ſceptrum eripiatur Vicarijs Dei Omnipotentis; quod fælicis recordationis Paulus 5. Predeceſſor noſter in tam graui deliberatione decreuit, id omnino tanquam Decretum veritatis ſervare debeatis; dilecti filij, Tributum hoc Principi Apoſtolorum debitum nullæ hominum minæ, aut blanditiæ a vobis vnquam extoqueant; qui ſecus ſuadent, ij viſionem mendacem, & divinationem fraudulentam prophetant vobis. Citius enim viro Chriſtiano debet potentium gladius vitam eripere, quàm fidem. Quod ſi Angelus etiam è cœlo deſcendens vos aliter, quam veritas Apoſtolica, doceat, Anathema ſit. Nos interea Patrem luminum orabimus, ne excæcari patiatur cor Regis Anglicani, qui certò diſcere debebit, quanta in ijs quæ polliceri poteſtis, fides habenda ſit Catholicis ſubditis, qui ne ſe perjurio alligent, malunt ſpiritum emittere, quàm vocem. Vt autem virtus veſtra inueniatur pretioſior auro, quod igne probatur, docete regnum iſtud tantam non ineſſe vim hoſtium ſæuitiæ, vt in cordibus veſtris poſſit æternum charitatis ignem extinguere. Orate pro perſequentibus vos; humilitas, patientia, concordia, jeiunium, oratio arma ſunt, quæ in ſæua dimicatione debetis diſtringere, vt palmæ cœleſtium triumphorum floreant in manibus veſtris. Cum enim ipſius etiam Chriſti carnifices vetitus ſit B. Petrus gladio vulnerare, hortamur vos, preſens Eccleſiæ bonum præ oculis habentes, vt cogitetis interea cogitationes pacis, & Regi etiam, dum mortalem vitam adimit, æternam vitam expetatis. Ita belligerare fas eſt mi-

lites Christi, sub vexillo Crucis confundetur os loquentium iniqua, cum odisse nesciatis qui vos excruciant. Cæterùm Dominus, qui potest tristitiam vestram in gaudium vertere, erit a dextris vestris, ne commoueamini, et illius Testamenti nunquam obliviscamini, quo hæreditatem regni cœlestis imitatoribus suis legauit. Complectamur vos Apostolicæ charitatis brachijs dilecti filij, quibus paternum patrocinium pollicemur, & benedictionem nostram peramanter impertimur, Dat. Romæ S. Petri, sub Annulo Piscatoris, die 30. Maij. 1626.

Pontificatus nostri anno 3.

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Pope

4137a

Pope Urban 8.

To his Beloued Sonnes, the Catholiques of England.

BE LOVED Sonnes, greeting and Apostolique benediction. Terrene felicity is not alwayes the benefit of heauen, and the patrimony of piety. For the Church, seeing the Peace of sinners, hath often found by proofe, that the power of Mortals is the stipend of impiety. Wherefore we preferre the chaines of Martyrs, before the spoyles of the triumphant, and the King eternall promiseth heauenly Principalities, not to them, that trample the Lawes vnder their proud foote, but to those, that suffer persecution for righteousnesse sake. This truth deriued out of the treasures of antiquity, into the earth, the Apostle considering, did not onely not cast away his hope, but was superabundantly ioyfull in all the tribulation of the faithfull; for they which are accounted worthy to suffer repreches for the name of Iesu, those seeme to possesse the Bill of Exchange of Gods loue, and abound with that price, wherewith they purchase the Diademe of Eternity. Indeed we had rather (being mindfull of humane frailty) that glory and riches were in the tabernacles of the righteous: but when we contemplate your miseries, Beloued Sonnes, wee put so much confidence in your vertue, and Christs defence, that we dare congratulate vnto you plenty of triumphs. The Church well hoped indeed, that the minde of the most potent King, who of a Catholique wife wished to beget heires, that might rule his Countrey Kingdomes, being mollified

by the sighes of his Wiues † piety, would permit the dowry of royall wedlocke to bee the liberty of faith: but now the vowes and counsels of your enemies are feared; and whereas the Orthodox religion is crowned with a royall Diademe in that most excellent Queene: yet there are not wanting those, which dare threaten imprisonments and punishments to our sonnes. We beliene there are among you those, who desire to carry about in your owne body the mortification of Iesu Christ, and would contemne the blandishments of pleasure, and titles of ambition, in comparison of the butcherie of hangmen, and ignominy of bonds: yet if any be there, who are possessed with a desire of the prosperity of the present Church, we desire they should take notice, that the Pontifician charity is wonderously sollicitous of their safety. No one duty is of vs omitted, which may conuert the menacing cloud of the growing tempest, into a wished calme of consolation: yet if Hell inlarge her mouth, and mortall cruelty thirst after the blood of Martyrs, yee ought to bee armed with the inuincible buckler of a good resolution, and meditate of Heauen in the prison, of a Crowne in the Racke, of immortality in death. Among the Brittish Rockes of their shipwracke religion, Christs Crosse hath beene a Planke, and hath brought you into the hauen of your desire. This Crosse you must imbrace, by the vertue whereof the bitternesse of punishments is sweetned. Consider beloued Sonnes in what station ye stand, and to whose eyes you are made a spectacle; the Angelicall Legions do flutter about you, which receiue in their golden viols the desires of the faithfull, and present them at the sanctuarie of the mercy of the Omnipotent; heauen gates being set open, Christ not only a beholder, but a Rewarder, sheweth you the sacred triumphs of your Citizens, whom purpled in their owne blood, England hath brought into the heauenly assemblies. The anxious prayers of the mournefull Church desire of God for you the spirit of charity and fortitude. The Counsels of the Apostolique Senate, and the prayers of Christendome, take care of your safety in so large a theater of heauen and earth; what rigour of your constancy, what sublimity of a triumphant minde becomes it you to haue in you? The Counsels of your Predecessors haue beene in the like ieopardy, the lights of

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4137a

the holy Ghost, and the Armor of light be your wise Oracles, and your actions the examples of fortitude. And if violence proceed so farre, as it compell you to that pernitious and vnlawfull oath of Alleagiance of England; remember, that your prayer is heard of the whole assembly of the Angels beholding you, and let your tongue cleane to your gummes, before you cause the authority of blessed Peter to bee diminished with that forme of Oath. For that is not all, that fidelity be kept vnto the King: but that the sacred scepter of the Catholique Church be wrung from the Vicars of God Almighty; that which our Predecessor Paul 5. of blessed memory, in so graue a deliberation decreed, that ought ye altogether to obserue, as the Decree of truth. Beloued sonnes, this Tribute, due to the Prince of the Apostles, no threates of men, or flatteries, ought at any time to extort from you; they that perswade you otherwise, those propheſie vnto you a lying vision, and a fraudulent Diuination. For sooner ought the sword of the mighty to take away from a Christian man his life, then his faith. Yea if an Angell from heauen teach you otherwise, then the Apostolique truth, let him be accursed. We in the meane time will intreate the Father of lights, that he suffer not the heart of the English King to bee blinded, who shall certainly learne, how great credit is to be giuen to the Catholique subiects, in those things, which you may promise; who least they should make themselues liable to periury, they had rather breath out their spirit, then their voice. But that your vertue may be found more precious then gold, which is tried in the fire: teach that kingdome, that there is not such force in the cruelty of enemies, that it is able to extinguish the eternall fire of charity in your hearts. Pray for them that persecute you; humilitie, patience, concord, fasting, praier, are your weapons, which in the cruell conflict ye ought to draw forth, that the Palmes of celestiall triumphs may flourish in your hands. For seeing Blessed Peter was forbidden to smite with the sword, the cruell assailants of Christ: we exhort you, hauing the present good of the Church before our eies, that in the meane time you thinke the thoughts of peace, and that yee praie for eternall life euen for the King, while he takes away your mortall life. So must the soldiers of

Christ

Christ make warre vnder the banner of the Crosse, the mouth of them, that speake wicked things, shall be confounded, seeing yee know not to hate those, who torment you. But the Lord, who is able to turne your sorrow into ioy, shall bee at your right hand, that ye be not moued, and may not forget his Testament, wherein he hath bequeathed the inheritance of the Kingdome of heauen to his imitatours. Let vs imbrace you in the Armes of Apostolique Charitie. Beloued sonnes, to whom we promise the Fathers patrocinie, and most louingly bestow our benediction. Giuen at Rome: St. Peters. vnder the signet of the Fisher. May 30. 1626. the third yeare of our Popedome.

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4137a

THE BAITING OF THE POPES BVLL.



EVer bleſſe your ſelfe, when you ſee the Popes Croſſe. This is the beaſts Marke, *Reuel.* 13.17. It vſually ſtands in the forefront of miſchiefe, like *Myſterie in the Whores fore-head.* Vnder this ſtandard, the Beaſt warreth againſt the Lambe. Without this *Marke*, *none may buy, or ſell*; as by the Bull of Pope *Martine* 5. prohibiting *Wickliffe* and *Huſſe*, and others of the ſame faith, this liberty of common commerce, or trade. The like prohibition was in the Bull of *Paul* the third, againſt K. *Henry* 8. for ſhaking off the Popes yoake. And *Innocent* 3. in the *Lateran* Councill, grants a ſpeciall Indulgence to all his Catholiques thus ſigned, with the ſigne of the Croſſe; as the ſpeciall badge of difference, betweene *Romes* Catholiques,

Reuel. 17.5.

Reuel. 13.17.

and Heretiques; as if no Catholiques, that want and doe not avow this marke. Alſo Pope *Clement* the 6. in his Bull willed, that all, thus ſigned, ſhould haue power to deliuer, two or three friends out of Purgatorie. Wonderous feates doth the Pope with this marke; no leſſe then Conjurers do with the name of Ieſus. And among others, this is not the leaſt, that by the hanging out of this ſigne, he blinds the peoples eyes, that they cannot ſo eaſily eſpie, where the proud Antichriſt dwelleth. Like as when a *Spaniſh* Pyrat hangs out an *Engliſh* flag. In briefe, this Marke notes that religion, whoſe mother is Ignorance. Ignorants write their marke, in ſtead of their names. And to know whoſe Marke this is, loe, here the name ſubſcribed.

Pope Vrban 8.

POpe is a title ſignifying father, and being appropriated to the Pontiſe or Biſhop of *Rome*, who alone is ſo intituled, it notes the great Antichriſt. The Pope, as much to ſay, as the Antichriſt. Chriſt ſaith, *Call no man father vpon earth.* The meaning is, call no man on earth ſuch a father, as the Pope challengeth to himſelſe, namely, *Papa*, that father, who as ſupreme ouer all other fathers, will, and muſt be honoured, and obeyed. Yea he will be ſuch a *Papa*, or Father, as vnto whoſe becke, is ſubordinated and limited that obedience, which all do owe to our heauenly Father. They muſt no further obey God, then the Pope alloweth: for euen the ſacred Scriptures themſelues, the onely rule of our obedience to our heauenly Father, are ſo locked vp in the Cabinet of the Popes breſt, that they may yeeld vs no other ſenſe, but what his key openeth, as is intimated in the Bull of *Pius* the 4. affixed to the *Trent* Councill, *ſuper formâ Iuramenti profeſſionis fidei, ad perpetuam rei memoriam.* So that not our heauenly Fathers owne commands may be of force, where the Popes Counter mand commeth with a *Non obſtante.* This is that Pope forbidden by Chriſt, thus to be called our Father

Math. 3. v. 9.

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4137a

vpon earth. Yet euer ſince *Boniface* the 3. (who obtained of that Parricide *Phocas* to be the ſole vniuerſall Biſhop, and was the * firſt that bore away the title of *Pope* from all other Patriarches, and Biſhops, which euer ſince hath beene intailed to all his ſucceſſors, as their proper ſtyle *quarto modo*) hath that Antichriſt tyranniſed vnder this name of Pope, by vertue of his vniuerſall Father-hood. Hereof we cannot haue a more pregnant proofe, then this preſent *Bull*, as will appeare in the further opening of it.

* See *Platina Annot. in Bonif. 3.*

This *Pope*, is *Vrban* the 8. a new name cuſtomarily aſſumed with the Popedome. And lightly they borrow ſuch names, as are contrary to their natures. There haue not beene more wicked Popes, then the *Bonifaces*; nor more cruell, then the *Clements*; nor more impious, then the *Pius*; nor more noxious, then the *Innocents*; nor more turbulent then the *Vrbans*. As * *Vrban* the 6. for his implacable furiouſneſſe, was called of the people *Turban*, a troubler. And ſuch a *Turban* I feare we ſhall finde of this *Vrban* the 8. as we may eaſily diſcerne by the clouen foote of this Bull. The Popes Bull is a prodigious or diſaſtrous blazing ſtarre; it neuer appeareth, but it portendeth and bodeth ſome approching fatality, to Princes and States. Onely the Comet is but a ſigne, no cauſe of future euents: but the Popes Bull is not onely a ſigne, but a cauſe procuring, and producing ſad Accidents to enſue: To goe no further then home for inſtances. To prepare away for the *Spaniſh* Inuaſion in 88. as an harbinger to prouide them lodging vpon their arriuall on the *Engliſh* Coaſt, Pope *Sixtus* the 5. or if you will *ſice finque*, (as hauing already caſt the Dice for *England*) ſends out his Bulls declaratory, wherein he excommunicateth the good Queen *Elizabeth* of euer gratefull memory, and abſolueth her ſubiects of their allegiance, latiſhing alſo, out of the bottomleſſe bag of his Church treaſure, plenarie Indulgence to all foraine States and Princes, that would joyne their helping hand againſt *England*. Enough to ſet the whole Pontifician world about our eares, but that our heauenly Father ſhew-

* French hiſtory.

ed himselfe more potent in blessing vs, then the *Balaam* of *Rome* in cursing vs. Also about the time of the Gunpowder plot, the Pope sent out his Bulls, *Clement* the 8. by name, as here *Vrban* the 8. they agree both in name and number, God grant they agree not in the nature of their mischiefes ment vs; or God grant them al the like euents, that formerly. *Clement* the 8. (I say) his Bull or Breeue, being in safe keeping with Father *Garnet*, and by him shewed to *Catesby*, by whom this businesse began to bee brewed; while as yet the powder was but a soaking in the salt-peter tubs, he was so animated with the sight thereof, that he built and founded all his (otherwise perplexed and tottering) inuentious vpon those Breeues, wherein *Garnet* also was not wanting to obfirme him more and more: whereupon the learned Bishop inferreth; *Ita omne malum à Brenibus, Breuia à Pontifice*, so that all mischiefe is from Breeues, and Breeues from the Pope.

See *Tortura Torti* pag. 281

Conspectis illis semel, fundauit se statim Catisbeus, atque super illis omnes intentiones suas exadificauit. ibid.

These two instances may induce vs to take better heed to this new Bull now in hand, and to consider, whether this *Vrbanicall* Breeue, may not bode at least the like imminent mischiefes to this land, that those did: And so much the rather, if we weigh all the concurring circumstances of the time. The Pope knowes best, how to make his own benefit of others homebred hurts; his forces are the better vnited, and strengthened, by others diuisions, and he well hopes to licke himselfe whole againe, by others putrifying sores. And so much the more may the force of this Bull bee feared, as not hauing so long hornes, as strong sinewes closely compacted, like those skales of *Leuiathan*. Or rather (lest the impression of feare might bee a preuention of their purpose) it comes in, like the aspe presented to *Cleopatra* in a basket of figgs, lurking vnder the greene leaues, the biting whereof is not so sensible, as exceeding mortall. The judicious Reader may therein discerne notable artifice, in tempering strong poyson as it were in a paire of *Italian* or *Spanish* perfumed gloues. And were there nothing else, but that it comes from

Rome:

4137a

Rome: can any good thing come from *Rome*? from the Pope? *Omne malum à Brevibus, Breuia à Pontifice.* As when *Iulian* the Cardinall was much recommended to *Sigismund* King of *Romanes*: he answered, *Tamen Romanus est, yet he is a Roman.* And a pestilent one too, witnesse that woefull ouerthrow at *Varna*, by *Amurath*, whereof *Iulian* was the chiefe cause, hauing perswaded *Vladislaus* vnjustly to breake the truce with the *Turke*. To say nothing of a peace now offered (as they say) betweene the aduerse parties, but onely this, that such a Treaty will very well suite, and serue this Breeue with occasion, as a milde open season helpeth physicke, to worke the more effectually. But we haue not forgotten their Treaty vpon 88. Nor are we so foolish, or weary of our liues (I trust) as with *Cleopatra* wittingly and willingly, to suffer our selues to be stung with the Popes Aspe, in greene leaues, whose womanish spirit, would otherwise haue fainted to see her owne death. Yea rather we know the nature of such Basiliskes, which a man espying first, before she him, the Basiliske dyeth, the man is preserued. Thus such prodigious Comets, may spend their malignant matter, and bee frustrate of their force, and influence, where wise men make right vse of them. *Sapiens dominabitur astris*: for as the learned *Zanchy* obserueth well; Comets cannot cause, but may occasion onely State-ruines, and changes; as when they inflame the ayre, the ayre mens bodies, the bodies distempered worke vpon the minde; and all this, taking impression in the most delicate and tender bodies of Princes, working vpon their spirits, causeth oftentimes such combustions, as hasten some fatall periods; while in the meane time, sage, and moderate Princes can easily preuent such impotent operations; such, and no other is the malignant influence of Papall Brecues, which cannot possesse generous Princes with an imbellious feare of such *bruta fulmina*, which cannot scare nor scratch any, but Brutes. The sword of good Lawes drawne forth, well burnished, and brandished, to the cutting off but the maine

Anima sequitur temperaturam corporis, vt corpus aeris.

pipes, by which theſe poyſoned waters of *Marah*, of working diſſention betweene the head and the members, Prince and ſubiects, are deriued from the Papall ſpring to his Cotholique ſons, will through Gods grace giue a ſpeciall defeate to whatſoeuer Papall deſigne this Breeue cloſſely intendeth. As followeth.

To his beloued Sonnes the Catholiques of England.

HAuing ſpoken of the father *Papa*, now to his ſons: a father and ſonne are of neereſt relation, and this relation a ſtrong combiner of affections, and ingager of mutuall offices. Sonnes are either by naturall generation, or by legall adoption, or by common appellation, or by ſpirituall generation; ſuch here, in a ſpirituall meaning. As for the Popes naturall ſonnes, thoſe he calles his Nephewes, *Euphoniæ gratiâ*, as it were a degree once remoued. His ſpirituall ſons we ſhall better diſcerne of their kinde, not onely by their father, but by their mother, of whom they are begotten; namely the Church of *Rome*, which if it bee that great Whore, deſcribed in the *Reuelation* (as what more euident? *he that runnes may reade*) hence it appeareth how legitimate they be. So that in a ſpirituall and myſticall ſence, he may as well call theſe alſo his Nephewes, as his ſons. But in naming them ſons, it impoſeth on them that filiall, or rather baby-blinde obedience, which none but ſuch a father as the Pope, can or will exact of his children. This father if they obey not, aboue, contrary to God, they are none of the Popes true bred ſons. But to ſweeten their rigid obedience, he ſtyleth them his beloued ſonnes; Yet rather louing, then beloued: for in naturall affection, loue rather deſcends, then aſcends: in this, contrary, therefore vnnaturall: I dare ſweare ſuch babes more dote vpon their father in their blind affection, then he vpon them; all the world ſeeth what be the grounds and ends of the Popes loue to his ſonnes. But to paſſe by that, he calles them

4137a

them the *Catholiques* of *England*, all the reſt then are *Heretiques*. But Catholiques they are not ſimply, but in the compound, Romane-Catholiques; a right *Babyloniſh* word: And ſuch are no true Catholiques, as the learned Biſhop hath proued in his *Tortura*: for he is a true Catholique, that holds the Catholique faith, profeſſed in all ages, according to the Scriptures: not hee that holds faith none otherwiſe, but with limitation to the priuate ſenſe, and meaning of the Church of *Rome*; ſuch is a *Romane-Catholique*, no true *Catholike*. But to proceed. Pag. 303, *Vincentius Lyrinenſis.*

Beloued Sonnes, greeting, and Apoſtolique benediction.

A Forme of ſalutation, farre vnlike that of the Apoſtles, farre from *Apoſtolique*. The Apoſtles, as *Peter*, and *Paul*, in all their Epiſtles write to Gods elect, to his Saints, by calling, recommending vnto them grace, and peace in Ieſus Chriſt; that is a right *Apoſtolique* ſalutation. But in the Popes ſalutation, nothing ſounding to that of the Apoſtles, but the bare word *Apoſtolique*, which putteth the greater difference; for *Paul* and *Peter* came in Chriſts name, the Pope in his owne name; they ſalute the Saints with the the Grace, and Peace of Chriſt, he with his owne *Apoſtolique benediction*. An other note of Antichriſt, that commeth in his owne name: As Chriſt ſaid to the rebellious *Iewes*, *If another come in his owne name, him will ye receiue*. Now he comes in his owne name, that comes in his owne vſurped authority, as here the Pope doth, with his *Apoſtolique benediction*: Yea although the Pope pretend, and claime neuer ſo much to be Chriſts Vicar, and ſo may ſeeme to come, not in his owne, but Chriſts; name: yet vſurping that power, which Chriſt neuer vſed, as contrary to the diſpenſation of his miniſtery; (The Popes power being to erect, and ſupport an earthly Monarchy, whereof he may ſay, as that proud King: *Is not this great Babylon, which I haue built for the honour of the Kingdome, by the might* Iohn 8. v. 43. Dan. 4. v. 30.

might of my power, and for the honour of my Maieſtie?) he therefore commeth in his owne name. So here: His benediction is of himſelfe, who in this Breeue cals himſelfe, that Apoſtolique one; ſuch is his Apoſtolique benediction, to wit, Antichriſts benediction. Thus in ſtead of Chriſts grace, he hath Apoſtolique greeting: in ſtead of Chriſts peace, Apoſtolique benediction: and to whom? not to the elect Saints in Chriſt Ieſus, but to the Popes ſonnes; not to the faithfull in Chriſt, but to the Popes Catholiques in *England*; ſuch as his father-hood goes about to ſtrip of all the cognizances of Chriſts faithfull ones; who as they are truely faithfull towards God, ſo they expreſſe the ſame towards man; and as to Chriſt in the firſt place; ſo in the next to the Lords annoynted, their Leige Lord immediately vnder Chriſt. It followeth.

Terrene felicity is not alwaies the benefit of heauen, and the patrimony of piety; for the Church ſeeing the peace of ſinners, hath often found by proofe, that the power of mortals is the ſtipend of impiety: Wherefore we preferre the chaines of Martyrs, before the ſpoyles of the triumphant; and the King eternall promiſeth heauenly principalities, not to them that trample the lawes vnder their proud foote, but to thoſe that ſuffer perſecution for righteouſneſſe ſake.

Anſwer.

NOt to inſiſt vpon euery particular, but noting by the way throughout, the Popes egregious hypocriſie and prophaneſſe, in peruerting and abuſing the Scriptures, and the ſacred name of God: wee will touch onely vpon the principals. Onely by the way, how doth the Pope come to put a difference betweene *terrene felicity*, and the *benefit of heauen*? ſeeing that all the benefit hee either hath, or can hope for of heauen, is his *terrene felicit-*

4137a

city. This is the Popes heauen vpon earth; this is his *Peters patrimonie*, which in his owne papall ſenſe, is farre from the *patrimonie of piety.* Or what hath the Church of *Rome* to doe with peace? *What peace*, ſhee *ſeeeh the peace of ſinners*: A phraſe borrowed from *Ezechiel* 13. 16. And it agrees well with the Pope; For as thoſe falſe Prophets ſaw viſions of peace, where there was none: ſo the Pope. Is he about to ſtirre vp rebillion, and ſpeakes he of peace? Or what peace can all popiſh doctrine, put together, giue vnto a poore ſinner? None at all. For either they puffe a man vp with pride, or poſſeſſe his heart and conſcience with feareſull perplexities. *Peace* it giueth none, neither in life nor death. But paſſe we by that too. The Pope here making mention of *Martyrs chaines*, cannot but put vs in minde of Father *Garnet*, & that damned crew, *Romes Martyrs*: and ſo may giue vs, (not without iuſt cauſe) ſtrongly to ſuſpect, there is ſome exploit towards, which his *Holineſſe* by ſubtile inſinuation animates, and armes his ſonnes vnto; whereby though they ſhould at the worſt miſcary, yet they ſhould merit no leſſe then the honour of *Martyrs*, ſuch as father *Garnet*, for abetting the *Powder Treaſon*, hath attained to, in *Romes Catologue* of *holy Martyrs.*

Againe; ſpeaking of thoſe, that *trample the lawes vnder their proude foote*: heere hee ſubtilly glanceth at Chriſtian Magiſtrates, to aggrauate their ſubiects hatred againſt them, as proud violators of the *Lawes.* But what *Lawes*? Gods Lawes, or mans Lawes? God forbid. But it ſufficeth if they *trample* vpon the Popes lawes, to expoſe them to the iuſt hatred of their people. But if the *Kingdome of heauen*, and the *Principalities* thereof bee promiſed, not to the violaters of all lawes: what part then hath the Pope therein, who is the arch contemner of all lawes, can breake them at his pleaſure without checke, *can diſpence* euen againſt the *Apoſtle*? In a word, who is ὁ ἄνομος, that exlex, or lawleſſe one? Let him make much of his earthly principality, for part of thoſe heauenly (accor- 2 Theſſ. 2.

ding to his owne ſpeech, according to his owne practice) he hath none. Which no doubt is the reaſon, that he ſo labours tooth and naile to haue his *heauen* here, vpon *earth*, turning his Church *militant* into *Triumphant*; as in that * *irrefragable decree* of *Pope Nicholas* the 3. verifying to an haire that of the *Reuel.* 18. verſe 17. *I ſit a Queene* &c. onely *militant* againſt Chriſt and his word, againſt Kings and Princes. This is that which he addes, *But to thoſe that ſuffer perſecution for righteouſneſſe ſake.* And who are they I pray you? namely, ſuch as ſuffer for treaſon and rebillion againſt their Prince, ſuch as ſeduce the people of the land, Noble, and baſe, to acknowledge, and admit a forraine power aboue their owne Prince, as wee ſhall ſee further anone: To ſuffer for theſe nefarious impieties, is, with his Holineſſe of *Rome*, *to ſuffer* * *for righteouſneſſe ſake.* ô blaſphemous mouth! ô whores forehead! that dares ſo diabolically, and ſhamefully prophane Chriſts ſacred words. *Woe be to him, that thus calleth euill good, and good euill; that putteth bitter for ſweet, and ſweete for bitter; that turneth the truth of God into a lye*, putting rebellion for *righteouſneſſe*; that dare thus make a mocke of ſacred Scriptures. Call you this Chriſts Vicar? Nay, tell me, is not this that ſcarlet coloured *Beaſt*, *full of the names of blaſphemy*, *Reuel.* 17. 3. for to fill vp the meaſure of this ſhameleſſe blaſphemy, he goeth on.

*This truth deriued out of the treaſures of antiquity, into the earth, the Apoſtle conſidering, did not only not caſt away his hope, but was ſuperabundantly ioyfull in all the tribulations of the faithfull; for they which are accompted worthy to ſuffer reproches for the name of Ieſu, thoſe ſeeme to poſſeſſe the * bill of exchange of Gods loue, and abound with that price, wherewith they purchaſe the diadem of eternity.*

Anſwer.

Still

* *Sexti de electione cap.* 17. *lib.* 1. *Vt vero circa regimen.* &c.

* Though *Garnet* himſelfe confeſſed vnder his hand to a priuate friend, lamenting his wretched eſtate that not now for religion, but for treaſon, he muſt dye as a theife or malefactor. *Tortura Torti. pag.* 289.

* *Teſſeram*, It ſignifieth alſo a token of Lead, (like that affixed to the Popes Bull) giuen to ſuch poore as are to receiue the dole. But this ſuites not ſo wel with the Popes ſenſe here, vnleſſe he meane his Leaden *Teſſera* tyed to his Bull; for elſe he ſhould make heauens *Diadems* not a matter of Dole, to be receiued of fauour for a leaden token, but of debt as purchaſed with golden merits.

4137a

STill the *Beast, full of names of blasphemie*, all along; He addeth the example of the blessed *Apostle*, in reioycing in his sufferings. *This truth.* What truth? that to suffer for Treason, for rebellion, is to *suffer for righteousnesse sake*? surely your Holinesse must either egregiously equivocate, meaning by, *for righteousnesse sake*, to suffer righteously, oriustly for Treason, and the like, as the penitent Theife confessed on the Crosse: or else you goe on most shamelessely to blaspheme. But out of what *Treasures of antiquitie* (I pray you) it this *truth* of yours *derined into the earth*? * or when? when *Terras Astræa reliquit*; in that age, when *truth forsooke the earth (Rome)* and went into heauen, then succeeded this *truth* of yours in stead thereof. Or when that greate *Starre* called *Wormewoode* (a true type of your *Luciferian Apostacie*) fell from heauen, which so imbittered the waters of the sanctuary, that many thousands haue died thereof, after which followed a great ecclipse of the heauenly bodies, euen to a *third part* of their light; which by degrees at last (as in the next chapter; for so in that booke is described the graduall growth of the *Mysterie of Iniquitie*) through the smoake of hellish doctrine, ascending out of the bottomelesse pit, were wholly darkned through your *Egiptian Church*, as we see this day, the Sun shining onely in *Goshen* by the beames of the Gospell: then, then (I say) began this *Romane Catholique truth*, to be *derined into the earth*, from no other *treasues of Antiquitie* can you *derine* it. We know what a *treasure* you haue of *Antiquities*: but wee haue vpon better search espied your *Gibeonitish* iuggling, pretending vnto vs, you come from farre, with your *old shooes, torne bottles*, and *mouldie bread*. Or tell vs out of what *Antiquities* or Monuments, euen among the heathen *Grecians*, or *Romans* (with whose old superstitions notwithstanding, & idolatries you fully symbolize, onely you are more grosse, and mad vpon your Idoles, then euer were they) yea fetch vs (if you can) some *Antiquities* out of the *Turkish Alcaron*, that hold this *Romane truth*,

* From your *Church treasure* no doubt, so well stored with *workes of supererogation* in this kind, such as Gods law neuer commanded, but contrarily hath expresly forbidden. Reu. 8. 10. 11.

that a ſubiect playing the Rebell, and Traytor againſt his Leige, and lawfull King, and ſuffering death for the ſame, did, as an holy *Martyr, ſuffer for righteouſneſſe ſake.* No Heathen, but abhorreth this curſed *truth of Rome.* Or if ye will needs plead antiquitie for it, take it then: we yeelde you, this truth came from the old ſerpent, who was the firſt, that moued mankinde to rebell againſt his *King*, in diſobeying Gods commandement: Here is *antiquitie* for you. But will you hereupon inferre, that the puniſhment of the ſerpent is *for righteouſneſſe ſake*? yet this antiquity was but in *fact*: the old ſerpent durſt neuer avouch it for a truth, but it lay antiquated, and buried in the aſhes of hell, vntill the *Pope*, and his ſocietie of *Ieſuites* of latter times, raked it vp againe, and with the force of *Apoſtolique* power, armed with fiery arguments, haue perſwaded their (firſt blind-folded) vulgar, that this is a *truth deriued from the treaſures of antiquitie*, that to ſuffer (as *Romane Martyrs* do) for treaſon, and rebellion, is (with the *Apoſtles* of *Chriſt*) *to ſuffer perſecution for righteouſneſſe ſake.*

But what is their reward for all this ſuffering? yes, ſaith the *Pope*; *for they which are accounted worthy to ſuffer reproches for the name of Ieſu.* Stay; A man by this phraſe (*Accounted worthie*) might take the *Pope* for a piece of a good *Goſpeller*, in the point of *Iuſtification* vnto eternall life: for this is the holy Ghoſts vſuall phraſe, to ſay, *They that ſhall be accompted worthie of that life*; not, *They that ſhall be worthie thereof.* But this *accompt*, here mentioned, is not according to Gods account, but the *Popes accompt*: ſuch as the *Pope accompts worthie to ſuffer reproches for the name of Ieſu*, to wit, for his *Ieſuitiſh* doctrines, teaching the lawfulneſſe of rebellion againſt Princes. For vnder this *name of Ieſu*, doth that ſociety of the *Ieſuites* the more eaſily play the *Iudaſſes*, as hee did with *Haile Maſter*; no man eaſily ſuſpecting, that there ſhould bee the leaſt affinity betweene that ſweet ſauing name of *Ieſus*, and the maſſacring *Abaddon*, or *Appollyon.* But the reward

4137a

ward of such is, *They seeme to possesse onely.* The *Pope* dares not say, *They do possesse it*, &c. for then he should seeme to grant the *certainty of saluation*, if men in this life were in possession of it. But he must not ouerthrow that *Canon* of *Trent*, which dischargeth a sulphurious *Anathema*, against the doctrine of the *certaintie of remission of sinnes*, as an Arch-enemy vndermining the golden mines of his *Purgatorie*. Well, what *seeme they* to haue? *The bill of exchange of Gods loue, and abound with that price, wherewith they purchase the Diadem of eternitie.* Here the *Pope* fals downe right vpon his doctrine of selfe * merits, so derogatory from, yea, so destructory of that most precious, and pearleless ransome, payde for the purchase of those *Diadems* of glory: Although the Church of *Rome* makes little difference betweene Christs paying of our debts himselfe, and his inabling vs our selues to pay them; sauing that they choose rather to haue the fingering of the money themselues, then to trust to Christ for the payment of it: As here the *Pope*, they pretend Gods loue, Christs merits; but all is to enable them by graces infused (their *Bill of exchange*) to merit *ex condigno* the kingdome of heauen, or thereby to *purchase the Diadems of eternitie.* Well; But ô yee *Pontificians*, doe you not teach that those graces of yours infused, may bee altogether, and irreuocably lost? if then by the way as you are trauailing to make your purchase, and so to take possession of those heauenly *diadems*, yee chance to meete with theeues, that robbe you of your treasure, and take your purse from you: what will become of your purchase then? were it not therefore safer for you to follow Christs counsell: *Lay not vp your treasures on earth, where the moth, and canker corrupt, and where theeues breake through and steale: but lay vp for your selues treasures in heauen, where it is out of all danger?* what is this, to *lay vp for your selues treasures in heauen?* Is not Christ our *treasure?* Is not he in *heauen?* is not the laying vp of this treasure for our selues in heauen, our laying hold on Christ by faith?

* By this *Tessera* or *Bill of exchange*, is closely involued *Romes* merit *ex condigno*: for as the *Bill of exchange* is reckoned of equall value with the summe, or debt to be receiued, or by the proportion of *condignitie*, or equall worth on both sides: So *Romes* merit of *condignitie* is such, as whereby they claime heauen as due debt, their merits being condigne, or of equall worth to it, as the price is to the purchase as the Pope here expresseth.

Gloss, Ordin. aske the ordinary *Glosse In Gælo.* 1. *Omnem spem in cœlestibus ponite, lay vp all your hope in heauen; fide gradientes, charitatem amplectantes, walking by faith, imbracing charity*: or following the Apostles practise 2 *Tim.* 1. 12. *I know whom I haue beleeued, and I am perswaded that he is able to keepe that, which I haue committed vnto him against that day.* Aske *Lyra* the meaning. *Depositum meum &c. my pledge*, that is, *my reward, which by faith I haue laid vp to be kept with him, against the day of my dissolution, when my soule shall be glorified, & against the day of iudgement, when my body shall be made immortall.* So the ordinary *glosse* excellently: *quia potens est Dominus Depositum meum seruare: spe &c. the Apostle is secure in the hope and magnificence of his Sauiour, because what he committeth vnto him, is in safety, and that which he committeth vnto him, is his saluation.* This was the ancient Catholique doctrin of the Church to trust in Christ wholly for their saluation. But now from this ancient faith the present Church of *Rome* is vtterly fallen; trusting her selfe for saluation, which being in hir owne custody, she confesseth, not without iust cause, that she may come vtterly to loose it. No doubt of ỳ; yea they haue altogether shut themselues out of the kingdome of heauen already by this their doctrine of *Iustification*, by their *grace infused.* For betweene faith and justification, they make such a separation, as they decree in their *Trent Councill, that though by euery mortall sinne, the grace of iustification receiued, is lost, although faith be not lost*: calling it a *Doctrine of Gods Law*, which excludeth not onely *vnbeleeuers*, but the *faithfull* also (such as they call their *fideles fornicarios, adulteros, molles, masculorum concubitores, fures, &c.*) *out of the kingdome of God.* This is that doctrine of *Romes* Apostacy from the faith, shutting hir selfe out of Gods kingdome, as hauing expressely renounced, and abandoned that faith in Christ, the onely purchase of our saluation, as might more abundantly bee shewed. But this may suffice for the present occasion, so punctually offered by the *Pope* in this place, and that in

Council. Trid. sess. 6 cap. 15. & can. 28.

4137a

in his owne expreſſe words, which no doubt were throughly ſcanned in his Conclaue, betweene himſelfe and his Cardinalls, before they ſhould come to ſee the light, as * *Paul* the fift confeſſed of the contents of his Breeue ſent hither, *Anno* 1607. So that in nothing doth the *Pope* vary from himſelfe, but in all points ſhewes himſelfe to be that great *Apoſtate*, that *Antichriſt*, from toppe to toe.

* *Triplici nodo pag.* 34.

But to conclude this clawſe; if Treaſon, if rebellion, if diſloyaltie of ſubjects againſt their Prince, whereat the *Pope* here aimeth, be ſo meritorious, as to purchaſe the *Diadems of Eternitie*: then let no malefactor, neuer ſo notorious, feare hell or iudgement, ſo hee can but intitle his villanies, as committed for the *Catholique cauſe*. The old heathen *Rome* had hir * *Culleus* for *Parracides*, but *Catholique Rome* his *Diadems*: would not this ſtartle, and aſtond the very *Indian*, when he ſhould be told, that the Kingdome of heauen is full of ſuch graceleſſe vnnaturals, as for betraying their lawfull Soueraigne, their natiue ſweete Countrey, for blowing vp the beautie and glory of their Nation, yea of the whole world, at a blaſt, doe now, raigne in heauen, wearing eternall *Diadems*? would not he make a ſolemne vow neuer to come there? Nay more: would *Ieſus Chriſt*, trow you, truſt ſuch *Parricides* and Traytors to come neere his perſon now in heauen, leſt with *Iudas* they ſhould againe betray him, and with the *Iewes* and *Romanes* kill and crucifie him afreſh? for how could he be perſwaded, that ſuch would ſpare his perſon in heauen, who accounted it the ſpeciall point of their religion, to Martyr and maſſacre him in his members heere on earth? or that they would yeeld obedience, and reuerence to his Royall Majeſtie in heauen, that ſtucke not to deface, and defile his image, imprinted vpon his annointed Vicegerents here below? Certainly that heauenly *Ieruſalem* is compaſſed with higher, and ſtronger wals, then to be ſcaled by ſuch Gyant-like aſſaylants. *Lucifer* was caſt out of heauen for his rebillious pride: and ſhall his

* *Cuſleum*, a leather ſacke, wherein the *Parricide* was ſowed cloſe vp and caſt into the ſea, as vnworthy to touch any of the elements, that ſought to deſtroy him, by whom he receiued his being: ſo he deſerues not to breath in the ayre, that ſeeks to take away the *breath of our noſtrils, the Annointed of the Lord*. Lam. 4. v. 20.

his ſonnes thinke to gaine heauen by the merit of their proud rebellions? Suffice it *Cain*, when his very conſcience gaue him to be a vagabond and exile from that city aboue, and juſtly for his bloody fratricide, he was the firſt, that founded and built a city on earth for his habitation. *Cain* was a figure of the *Pope*; and his city, of *Rome*, the *Popes* eternall habitation. And for the *Popes diadems of eternitie*, we reade of a certaine kind of *Locuſts ariſing out of the bottomleſſe pit*, hauing a *ſcorpion-like* power to ſting, yet whoſe power was limitted, not to hurt, but onely thoſe, which haue not the *ſeale of God in their foreheades*; which *Locuſts*, like * *horſes prepared to battell, had on their heads as it were* * *crownes of gold.* Such *Diadems* may the Pontifician prieſts merit to weare, who not onely reſemble theſe *Locuſts*, but are thoſe very *froggs* ſpoken of, *Rev.* 16 13, 14. *which are vncleane ſpirits, comming out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet; being the ſpirits of Deuils working miracles, and go forth vnto the Kings of the earth, and of the whole world, to gather them to the battaile of that great daie of God Almightie.* But paſſe we to the next.

Reuel. 9.

* Like the Cardinals round red hatts, giuen them to ride abroad in pompe, to put them in mind to ſhed bloud for the defence of their *Romane Catholique faith*. See *Paralcipomena* to *Vrſpergenſis*, his *Chronicon*.

Indeed we had rather (being mindfull of humane frailty) that glory and riches were in the Tabernacles of the righteous: but when we contemplate your miſeries, Beloued Sonnes, we put ſo much confidence in your vertue, and Chriſts defence, that we dare gratulate vnto you plenty of triumphs.

Anſwer.

INdeede wee cannot blame your father-hood, ro wiſh all proſperity to your *Beloued Sonnes*; and for your ſelfe, and your triumphall chaire, wee are not ignorant how prouident you haue beene in your Pontificall Decrees to eſtabliſh a triumphant ſtate, in that your palace

at

4137a

at *Rome*, to be free from all iucurſions and innaſions, and that by your *Apoſtolicke irrefragable conſtitution*. Onely wee cannot but admire to ſee how in the midſt of all your Pontificiall pleaſures, and pompe, you can reflect the beames of your *contemplation* vpon the miſeries of your afflicted *Sonnes* in *England*. But herein yee ſhow the bowells of a father: But you are ſenſible thereof onely in your *contemplation*. If you *contemplate* this out of ſome propheticall viſion, foreſeeing the calamities, which your ſonnes impieties through your fatherly inſtigation, may further pull vpon them, if they ſhall attempt ſome ſpeciall ſervice for your father-hood, wherein they ſhall faile of their purpoſe: herein wee deſire, and hartily pray, you may bee as true a Prophet, as *Balaam* was, who though you would neuer ſo faine, to obtaine an *houſefull of gold, and ſiluer*, which you haue formerly had out of *England*, yet the *curſe* in the end ſhall fall vpon your owne *Moabites*. But if you *contemplate* any ſuch great preſent calamitie vpon your *ſonnes* among vs, wee are giuen hereby to perceiue, that your holineſſe may erre; vnleſſe you will excuſe it, that you ſpeake it by the figure *Ironia*: you are able to *contemplate* more herein, then all wee can diſcerne with open eyes. Yea on the contrary (whereof your holineſſe cannot bee ignorant) your ſonnes are ſo kindly intreated among vs, as, though wee might thinke thereby to winne them the more to loue vs, and our religion: yet foraſmuch as they are your holineſſe owne ſons (wee meane the *Ieſuites*, and *Preiſts* eſpecially) the truth is, we haue the more cauſe to feare them. We know of old what recompence to expect of the *ſnake*, if wee foſter him in our boſomes. Thus doe your ſonnes recollect their ſtrength among vs, and ſuch *vertue*, wherein to repoſe your *confidence*. Herevpon it is (in plaine truth) that your holineſſe dare *congratulate* to your *ſonnes* ſuch *plenty of triumphs*: you may bee confident of it, ſo long as your *frogs* are ſuffered to friske and range vp, and downe among vs at pleaſure, without controwle, in defiance of Lawes and

Proclamations, to seduce the Kings Liege people, to increase their number daily, to strengthen their partie, to weaken vs by sowing their seeds of faction, that no lesse then a rich *plenty of triumphs* must needes insue. But herein wee comfort our selues, that your Papall *confidence* in your sonnes *vertue*, is preferred before Christs *defence* you set that in the first place; and surely if you had not more confidence in your sonnes *vertue*, then in *Christs defence*, it were very small: for wee know, that in *Christs defence* you haue no *confidence* at all: your owne apostatized heart can tell you so much. Except yee trust at all in *Christs defence*, because our sinnes haue so much prouoked God against vs, and none more, then that your sonnes haue beene too indulgently intreated among vs; not onely to the damage, and murther of many soules, if the Lord bee not the more mercifull to giue them repentance, to returne to the truth; but to the endangering of this noble State, if the same our God no lesse mightily, then mercifully preuent it not. You know too well the Kings of *Israell* are mercifull Kings: but wee know againe, that many times pitie, (though it is pitie) yet being shewed to *Amileck* and *Aramites*, may redound to the Authors hurt; witnesse these * *Kings of Israell*. On the other side, wee know what *Elias* did, and afterward what *Iehu* did to the *Prophets of Baal*, and what a blessing came vpon them from the Lord, *Iehues* Sonnes sate vpon the throne to the fourth generation, and had done longer, if hee had not cleaued to the sinnes of *Ieroboam*. And *Iezabell*, for all her vengeable malice, and impotent fury, yet could not wreck it vpon *Elias*, though one single poore Prophet, no more then the Pope with all his pontificall, and imperiall power could preuent poore *Luther* of dying peaceablely in his bed; so miraculously mightie is the Lord in preseruing his poorest seruants, that are zealous for his cause. Yf we shew the like zeale now in this frozen age; wee may with comfort hope for the like blessing, and protection. Then put you neuer so much *confidence* in your sonnes

1. Sam 15.
1. Kings 20.

4137a

uertue, our confidence ſhall bee in the *defence* of Chriſt, whoſe cauſe wee defend: and ſo wee doubt not, but (through Gods neuer failing goodneſſe to his people) all your *confidence*, and daring promiſes of *plentifull tryumphs* will vaniſh into the ayre, whereof they were ingendred. It followeth.

The Church well hoped indeed, that the minde of the moſt potent King, who of a Catholique wife wiſhed to beget heires, that might rule his Countrey kingdomes; being mollified by the ſighes of his wines + pietie, would permit the dowry of royall wedlocke to bee the libertie of faith; but now the vowes, and counſels of your enemies are feared, and whereas the oxthodox Religion is crowned with a royall diadem in that moſt Excellent Queene; yet there are not wanting thoſe, which dare threaten impriſonment, and puniſhments to our ſonnes.

Anſwer.

YOu meane the *Church of Rome*; & what may it not *hope*? yet againſt your *hope*, the prayers of Chriſts Church are neuer wanting, for the fruſtrating of your faireſt hopes. Our Church in particular publiquely prayeth, *That it may pleaſe God to bring into the way of truth, all ſuch as haue erred, and are deceiued.* And in another prayer, for the whole eſtate of Chriſts Church, in the end of our *Communion booke: Wee beſeech thee ô Lord to reduce all ſuch as bee yet ignorant, from the miſerable captiuitie of blindneſſe, and errours, to the pure vnderſtanding, and knowledge of thy truth: that wee all with one conſent, and vnity of mind, may worſhip thee our onely God, and Sauiour.* And for our King, bleſſed bee God, his *heart* is eſtabliſhed vpon firmer grounds, then to be remoued from that true faith, wherein hee was bred, and brought vp, ſo eaſily as you *hoped*: yea that *pietie*, which with your ſolemne Croſſe you haue

ſo crowned, our hope is, that his Maieſty may in time by Gods grace ſo purifie, and perfit, as that *royall Queene* ſhall account it the moſt rich dowry of her wedlocke, to be made partaker of the liberty of that faith, which her Royall husband profeſſeth, that ſo they may long enioy a ſweet ſociall conjunction, as in their affections, ſo in their Religion. If that noble Lady *Anne*, Siſter ſometime to *Wenceſlaus* King of *Bohemia*, being married heere to *Richard* the 2. King of *England*, and that in a deplored time, when the Kinges of *England* were ouer-awed by the Popes vſurped power, being tyrannized ouer alſo with that ſpirituall *Egyptian* ſeruitude; if ſhee (I ſay) by the meanes of this marriage, comming, and liuing in *England* became ſo happy, as to be made acquainted with the *Goſpell of Chriſt*, which ſhee had, written in the *Engliſh* tongue, namely, the foure *Euangeliſts*, with the Doctours vpon them, in the reading thereof ſhee was dayly exerciſed; and ſo by this meanes alſo many *Bohemians* comming hither into *England*, comming to the ſight and knowledge of *Wickliffes* workes, conveyed the ſame into *Bohemia*, whereby a good foundation was laid of planting, and ſo eſtabliſhing the true religion there: what hopes then may wee perceiue of this our noble *Queene*, who beeing married to ſuch a royall husband, who is not onely in title, but in realty, *Defender of the faith*, yea a Prince, who is excellently able to worke vpon ſuch a noble diſpoſition, by infuſing into her the ſeedes of the true Chriſtian faith? that ſo not onely her ſelfe may become a ſound *Proteſtant*, but by the bleſſing of God, this religion may from ſo noble a roote, multiply and branch it ſelfe into thoſe her fathers Countries alſo; ſo that when they ſhall taſte of the cluſters of *Chanaan*, growing by the meanes of this bleſſed vine, hir fathers houſe may then bleſſe the time, that euer ſhe was tranſplanted into ſo happy a ſoyle. The Lord bring theſe faire bloſſomes of our hope to a timely maturity: as your Pontifician hope is heerein already (bleſſed be God) blaſted in the bud.

See for his Monuments in. *Rich.* 2.

And

4137a

And the ſame God, that preuented that intended maſſacre of Religion in *Bohemia*, by the death of the King *Ladiſlaus*, at whoſe intended marriage with *Magdalene* the *French* Kings Daughter of *Prague*, where, and when the confluence of ſo many Pontifician States ſhould haue beene, the maſſacre ſhould the more eaſily haue beene effected: that God hath, and will (wee truſt) euer preſerue this his true religion profeſſed in *England*, and that by preſeruing the life of our gracious Soueraigne long amongſt vs to his glory, and his Churches good, maugre all Pontifician *hopes* of the contrary. See for his Monuments in K. *Edw.* 4. p. 366.

But it ſhould ſeeme the Popes hopes are turned into feares: *but now* (ſaith he) *the vowes and councells of your enemies are feared*. Whom doth he meane here by *enemies*? Surely, by coherence with the premiſſes, he muſt needes meane the moſt *Potent King*, of whom he ſpake in the former part of the ſentence. And certainely in nothing ſhall our noble King ſhow himſelfe more *Potent*, then by rooting out of his Dominions all *Popiſh Prieſts*, and *Ieſuites*, and by eſtabliſhing in vnity of doctrine, that Religion, which for theſe many yeares hath beene ſo happily maintained therein. Herein, herein ſtands the potency and ſecuritie of our *Moſt Potent King*: The eſtabliſhing of true religion, is the eſtabliſhing of the *Kinges Throne*. It were happy if other Kinges in Chriſtendome had their eyes opened to ſee their miſerable thraldome vnder the Popes yoake, and vpon what a tottering foundation their Kindomes ſtand: where Papall authoritie, and Ieſuiticall doctrines take place.

But here we may not paſſe ouer, that he ſaith, *Your Enemies*. Who? or whoſe *enemies*? what? the King an enemy? to whom? to the Popes Sonnes here in England: what? to the Prieſts, and Ieſuites in *England*? There were ſome reaſon why the King ſhould ſhowe himſelfe an enemy to theſe: for who are more mortall enemies to the King and his Crowne: then they? But it is playne by the ſequell, that hee meaneth chiefely heere

ſuch Catholique ſonnes of his, as are, or at leaſt ought to bee true ſubiects to the King. Loe here then Pontifician malice. The Pope doth here moſt ſubtilly inſinuate, that the *King* is an enemy to all thoſe his ſubiects, who are *Roman Catholikes*. Enough with ſuch a brand, to kindle the flames of hatred, and rebellion in ſuch ſubiects againſt their *King*, while the Pope thus blowes the bellowes. But wherein is the *King* an *enemy?* to their perſons? no: but to their religion, which is enmity againſt *God*, and the *King*. But the Pope feareth the Kings *Councells*. Now the good Lord ſo direct the *King*, and bleſſe him in all his *Councells*, that they may more, and more be matter as of feare to the Pope, ſo of ioy, and comfort to himſelfe, and all his People.

But hee feares alſo his enemies *vowes*. What *vowes?* For tolleration (forſooth) of the Popes *Orthodox religion*, Yf *Orthodox*, then ought it not onely to bee tollerated, but publikely imbraced, profeſſed, avowed. But if it bee (as it is) the Antichriſtian, *Babylonian*, Apoſtaticall, idolatrous *religion of Rome*, that *Whore of Babylon*: then no *vowes*, ought either to bee made, or much leſſe kept, for the tollerating of ſuch a *religion*. It is againſt our *vowe* in baptiſme, wherein we diſavow *the Deuill and all his works*, and therefore all *doctrines of Deuills*. A precontract with our ſpouſe Ghriſt, diſanulleth all after contracts with Antichriſt, with a harlot: Yea *vowes* made againſt God and his word, are *ipſo facto* voyd, and become a meere nullity. And if the Pope at his pleaſure can diſſolue all lawfull vowes, which being duely made obliege men inviolably to keepe them: hath not God himſelfe power to diſanull all impious *vowes*, which are made to maintaine the religion of Antichriſt? Therefore, the Pope muſt giue vs leaue herein not to giue credit to his Holineſſe complaint; which, howſoeuer, wee knowe to bee moſt vniuſt. And whereas the Pope calls his Religion *orthodox*: let the contents of this *Bull* witneſſe. Wee need goe no further for proofe. *Ipſe dixit*. Yet you complaine, that notwithſtanding

4137a

ding your *orthodox Religion* (a forcible argument, if it were rightly applyed) your ſonnes are *threatned*. You are ſore hurt: you know full well that *threatned folkes liue long*. But here wee cannot but put your father-hood in minde of your forgetfulneſſe. A little before, you *contemplate* your ſonnes miſeries; and now is all come but to a bare *threatning*? wee looked for a ſtorme, and behold but a cloud; for fire, and loe, but a little ſmoake: onely wee may hence obſerue, what punctuall intelligence your vigilant ſonnes giue your father-hood out of *England*. There ſtirres not a Mouſe, but you heare of it: vnleſſe you haue it by ſome ſpeciall reuelation, reflected in the glaſſe of your *contemplation*, as your Saints know all is done here below, by the perſpectiue *Glaſſe of beatificall viſion*. Or elſe happely you haue it by the ſpirit of Prophecie, as conjecturing what afterclaps, or prognoſticating what ſtormes this Meteor of your Papall Breeue might ingender in this our Northerne Clymate againſt your Sonnes, when once they ſhould bee ſo poſſeſſed with the malignant influence thereof, as refuſing to take the oath of Allegiance, they ſhould not onely incurre a *threatning*, but of *congruitie*, yea *condignitie merit* both *impriſonment* and *puniſhments*. But our *hope* is, that *Non obſtante* your peremptory *Bull*, they will ſhew themſelues ſuch true hearted Engliſh-men, that they will not deſerue in that caſe, ſo much as a *threatning*. But you adde.

Wee beliewe there are among you thoſe, who deſire to carry about in your owne body the mortification of Ieſu Chriſt, and would contemne the blandiſhments of pleaſures, and titles of ambition, in comparison of the butcherie of hang-men, and ignominie of bonds. Yet if any bee there, who are poſſeſſed with a deſire of the proſperitie of the preſent Church, wee deſire they would take notice, that the Pontifician charitie is wondrouſly ſollicitous of their ſafetie.

Anſwer.

Answer.

PAuse a while. Here is some deepe matter sure: here is some *deepenesse of Sathan*, for some Lyncean eyes to discouer. No doubt his *Holinesse* is great with child, ready to be deliuered of some Monstrous birth; onely hee wanteth some masculine Mid-wife to helpe at a pinch. To which purpose, behold here a most pernicious clause, closly, inciting such as are of a more *Iesuited* spirit, to the attempting, of some facinorous, and audacious fact, worthy the *butcherie* of the *Hangman*, or the *ignominy of bonds*. As the Poet spake, but in a farre better sense, then the Pope: *Aude aliquid brenibus Gyaris, & carcere dignum*; he ment it by daring to write of the touchy vices of the lawlesse times, wherein hee liued. Would to God Pontifician attempts were no worse then so. But whatsoeuer shame or sorrow their attempts shall make them worthy to suffer; they are to haue a speciall respect vnto the reward, to wit, the *Pontifician charitie*, which will make a full amends for all; his father-hood being so *Wonderously sollicitous of their safetie*. What is the matter? some difficult enterprise, full of danger (it seemeth) to the Actour. In regard whereof the *Pope*, is no lesse *sollicitous* (I wis) then a naturall father, whose sonne being about to encounter some hideous monster, or to attempt some *Herculian labour*, is very sollicitous, and anxious of the euent, so full of danger to his beloued sonne: Onely here is the difference: a naturall father in that case would vse all his power to dissuade his sonne, yea vpon his blessing to enioyne him not to hazzard his life in such a desperate aduenture: but the Pope on the contrary, animateth, and inciteth his sonnes, by all perswasiue arguments, not onely of profound insinuation, but of professed approbation, to vndertake some desperate enterprise. And enterprises of that nature (bee they at all aduenture what they will bee) we may boldly abide by it, that howsoeuer they may endanger the life of the attempter, certainly they doe actu-

ally

4137a

ally destroy the soule of the atchieuer. But the Pope is so *wondrously sollicitous* of their *safety*, that perhaps in case of extremity, if they should chance to dye in hotte blood *vnconfessed*, hee will, as Pope *Clement* in his Bull at his Iubilee, command the Angells to take their soules out of their bodies *absolued*, and carry them straight into the glory of *Paradice*, and not so much as one touch at *Purgatorie* by the way. Onely here is one *item* more (by the way) what they doe, it must be as that of *Iudas*, *speedily* done, intimated here by *desire of the prosperity of the present Church. Present* it must bee; and rather then the Pope will want matter to animate some desperate sonne or sons hereunto, besides earnest desire that they should *take speciall notice of the pontifician charity, so wondrously sollicitous of their safety:* he prefixeth a most horrible Pontifician blasphemy, comparing such his *Martyrs* to the blessed *Apostle*, whose * saying the Pope heere vsurpeth, and shamelesly peruerteth; and their just sufferings (whether for treason, murder, or rebellion) to the *mortification of Iesus Christ*. Now the Lord *Iesus destroy* thy blasphemous mouth, ô Antichrist. But hee proceedeth. * 1 Co. 4. v. 10

No one dutie is of vs omitted, which may conuert the menaeing cloud of the growing tempest, into a wished calme of consolation: yet if hell enlarge her mouth, and mortall cruelty thirst after the blood of Martyrs, ye ought to be armed with the inuincible buckler of a good resolution, and meditate of heauen in the prison, of a crowne in the Racke, of immortalitie in death.

Answere

NO one dutie is of vs ommitted. The Pope here giues vs to vnderstand, for an vndoubted truth, but implicity, that his sonnes heere in *England* at this present (his Iesu-

ites, and Prieſts) are wondrous buſie and induſtrious, labouring tooth and naile, with heaue, and ſhooue, to aduance forward their miſcheifeous plot in hand. For [*By Vs*] implyeth the Pope the Arch-Agent, and with him all his actiue Inſtruments both at *Rome* and in *England*, which haue their motion from his hand, and are actuated by that their Head. So that this teſtimony from *Rome* ſeemes to confirme the common rumor heere, that his moſt white Sonnes ſit in *Counſell* euery day; that, what they conclude, is forthwith put in execution; that, all the exorbitant motions wee ſee in the world, proceed from the wheele, which theſe Engineers ſecretly, and imſenſibly turne about. So that what *Archimedes* did by the cleane ſtrength of his ingenious Art, no leſſe admirable, then commendable for the defence of his Citty, and Countrey againſt the *Romanes*: that doe this viperous brood by their Arte infernall, no leſſe deteſtable then damnable (infuſed into them by that *Romaine* Architect or cheife machinator of all miſchiefe) to betray their owne deare Mother Countrey into the hands of *Rome*, into the pawes of the *Beaſt*, and into the clawes of the *Eagle*; euen into the mercileſſe crueltie, and tyranny of the Pope, and his *moſt Catholique Sonne*: ſo that in very truth, themſelues are the men, that worke themſelues daily into the fruition of the *calme of their wiſhed conſolation*: and poore wee on the other ſide abide expecting, till the *menacing clowd* breake forth into a tempeſt vpon our heades. Wee as ſilly birds, *like the Done without heart*, ſit, and looke on, till the fowler ſpread his net ouer vs; or like the fooliſh * fiſh, which beaking her ſelfe neere the banke, ſuffereth the fiſher to tickle, and handle her lightly, till at length hee gripes her faſt, and flings her on the Land: ſhall wee thus ſuffer *Romes Fiſhers* to play, and dally with vs, till by their ſmooth flatteries, they haue with a ſuddaine vnexpected jerke caſt vs out of our freſh pleaſant riuers, that they may preſently vnbowell vs, and put vs into their hotte boyling panne, and ſo deuour vs? ſhall thus the

* The *Trout.*

4137a

theise bee so vigilant, rising by night to kill men: and shall not honest men awake, to preserue themselues?

Vt iugulent homines surgunt de nocte latrones: Vt teipsum seruos, non expergiscaris?

Hell no doubt enlargeth her mouth, as waiting for the euent of her Sonnes deepe designes, and machinations, that shee may deuoure such a precious morsell, as *England* is. This *Hell* is *Rome*, or rather the Popes Pallace there, from whence, through the *Gate Portusa*, a faire way leadeth downe to a place called * *the valley of Hell*. It is a pregnant embleme of the Papall state. But the Pope here, by his very mentioning of *Hells mouth enlarging it selfe*, doth from hence fetch fire, to enflame his sonnes with a more violent ardour of hostilitye, telling them that they ought therefore to bee *armed with the inuincible Buckler of a good resolution*. But that he should withall impute vnto vs *mortall crueltie, thirsting after the blood of Martyrs*,: we cannot choose but take it for a fine frumpe, or rather for the *Sardenian laughter*, a most bitter taunt. Wee *cruell?* vnlesse by shewing mercy to the Popes white sonnes, wee are therein most *cruell* to our owne selues, and so may prooue our selues to bee the Martyrs, whose *blood* that *purple whore so thirsteth after*. Or doe we *thirst after the blood of Martyrs?* doth the Pope imagine so, because *England* neuer since *Queene Maries* dayes so much as tasted any such like drinke, that now after so long abstinence, it should bee so *thirsty?* but what *Martyrs?* if he meane Romish rebels, traitors, murtherers, factious seducers, and the like: cannot our just lawes (which at first by such villanies were forced to bee made, and now by the like your Romish attempts are a fresh justly enough prouoked to bee executed) punish such miscreants, but you must charge vs with *mortall cruelty*, as *thirsting after the blood of Martyrs?* such *Martyrs* of yours, as justly suffered death, for their many treacheries, and treasons in that good Queene ELIZABETHS raigne, against her Royall person, Crowne, and Realme: farre vnlike those Martyrs of Christ, which suffered fire and faggot in Queene MARIES dayes, for the Gospells sake. Or your late *Martyrs*, *Garnet*, *Catesby*, *Piercy*,

* *The valley of Hell*, to which place a direct way leadeth frō the *Popes Pallace*, neere vnto it.

Se Dr. Carleton Bp of Chichester h s thankfull remembrance of Gods mercie worthy to be put in better practise.

Piercy, *Digby*, *Tressam*, the two *Winters*, the two *Wrights*, *Rookwoad*, *Grant*, *Keyes*, and *Faux*, those hellish Conspiratours in the *Gunpowder-treason*. These be your *Martyrs*: yet call yee vs cruell for executing but justice vpon such malefactors? Wee know you pretend, you exclaime, you suffer for religion, and therefore *Martyrs*. So did the *Donatists* in Saint *Augustines* time, who beeing justly punished by Imperiall Lawes, for maintaining their schismaticall factions, and seducements, complayned they suffered *Martyrdome*: whom Saint *Augustine* reproueth. *Hoc putant esse signum, &c. The Donatists account this to be the marke of a true Christian, if hee doe not practise, but suffer persecution: But let them* (saith hee) *aske of the Apostle, what*

Aug. Bonifacio viro militari Epist. 50.

"*Church Sara figured, when she persecuted her bondmaid. Surely in Sara, the Apostle saith, that the heauenly Ierusalem,*
"*to wit, the true Church of God, was figured, which afflicted*
"*the handmaid. Si autem melius discutiamus &c. And if wee*
"*better discusse the matter, the handmaid did more persecute*
"*Sara, by her insulting, then Sarah her, by hampering: for*
"*Hagar did iniurie her Mistresse, Sara disciplined her for*
"*her pride.* A pregnant parallell to this purpose. Hee that is a Seruant, that ought to bee a dutifull, and peaceable subject, playeth the insolent tebell, denyeth obedience, and subjection to his rightfull Soueraigne: the Soueraigne by just Lawes chastiseth such a rebell: whether of these is the *Persecutor?* whether of these is the *Martyr?* for *non pœna, sed causa facit Martyrem, not the punishment, but the cause maketh the Martyr.* But Pontificians suffer for *Religion:* for what *Religion?* not that of Christ, but for that, which is flat rebellion against *Christ*, and his *Word*, which streightly commandeth loyalty, and subjection to Princes, and Magistrates. In that sense Popish Traytors may be said to suffer for *Religion*, such a *Religion*, which is so combined with rebellion, that they can neither bee diuided, nor yet distinguished: so that not vnfitly in this place (so much doth the Pope recommend and mention his *Martyrs* in this *Breeue*) may wee rancke them with those Heretiques cal-

Aug.

led

4137a

led *Martyriani*, whom Saint *Auguſtine* joyneth with the *Satamani*, in his 57. *cap. de Hæres:* Theſe *Martyriani* were ſo called, for honouring one of their ſect put to death by *Luppicianus* a *Generall*, as a *Martyr* of *God*, and *Chriſtian faith*: with theſe conſented the *Satanici*, or *Satiniani*, who worſhipped Satan, as the Moderator of all their actions, whoſe manners Saint *Iude* deſcribeth. Theſe alſo were conſociated with the *Euchitæ*, who deſpiſing labour, were all for *praying*, from whom the whole rabble of *Monkes* deriue their *Order*, But how farre the *Pontificians* ſymbolize with theſe, let their owne doctrines, and practiſes witneſſe.

But howſoeuer the great *Vulcan* of *Rome* heere plyeth his Forge, hee beates, while the *Iron is hotte*, to frame a compleate Armour for his Sonnes, *and an inuincible buckler of a good reſolution*, concluding this clauſe with a rhetoricall gradation, that neither the *priſon*, the *racke*, nor *death* it ſelfe ſhould daunt them. But when you *Pontificians* beginne to call to arme againſt vs, your pretended enemies: is it not high time for vs to leaue our dallying, and in good earneſt to buckle on our armour againſt your intended miſcheifes? It followeth.

Among the britiſh rockes of their *ſhipwracke religion, Chriſts croſſe hath beene a planke, which hath brought you into the Hauen of your deſire. This Croſſe you muſt embraee, by the vertue whereof, the bitterneſſe of punniſhments is ſweetned.*

Anſwer.

IF the *Pope* heere did rightly apply *Chriſts Croſſe* in that ſenſe, whereof the *Scriptures* ſpake, namely as it is taken for the conformable ſufferings of Chriſts members: then might wee of the *Church of England* take vp this ſpeach, and ſay, that by the *Croſſe* of perſecution in *Queene*

MARIES dayes, wee did ſwimme from the *ſhipwrake* to the ſhoare in *Queene* ELIZABETHS time; the *blood of Martyrs* in that time being the *ſeede*, whereof this our Church, by the gracious dew of heauen, and plentifull ſhowers of preaching, is ſprung vp and increaſed to a moſt fruitfull harveſt: and other *ſhipwrake religion* wee knowe none, but your *Pontifician Religion*, which is a totall apoſtacie from the faith of *Chriſt*, wherein you haue too many confederates euery where. Your owne *Apoſtate Marcus Antonius de Dominis*, *Arch-Biſhop of Spalatum*, whoſe *Italian* ſpirit being mixed with your *Romane*, would not ſuffer him long to abide in the truth, which for a time he embraced among vs: he can tell you of *Romiſh Rockes, of Criſtian ſhipwrake*, from which in the name of the true *Church of Chriſt*, hee admoniſhed all good *Chriſtians* to keepe aloofe: hee nameth 12. in number, as the moſt perillous, wherein to make ſhipwrake of faith; as 1. *the Papacy*, which is that great *Idol-rocke*: 2. *Temporall power*: 3. *infolded faith*: 4. *Excommunication*: 5. *the Commandements of the Church*: 6. *falſe vnion*: 7. *the Maſſe*: 8. *Auricular confeſſion*: 9. *Purgatory, together with ſatisfactions, & Indulgences*: 10. *Inuocation of Saints*: 11. *Images and Reliques*: 12. *Merits*. Againſt all theſe hee hath ſo learnedly written, that you haue no other confutation of his booke, but your vſuall argument, the fire. But we will not herein too much preſſe his authority, as hauing madly made ſhipwrake on thoſe very rockes againe, after he had once ſwumme from them vpon the *plancke* of ſuch a *repentance*, as iſſued from the light of his conſcience, though not of a ſound, and ſauing faith. *Hee came vnto vs, and hee went out from vs, becauſe hee was not of vs: for had hee beene of vs, hee would no doubt haue continued with vs.*

But wee haue *better teſtimonie*, then that of *Marcus Antonius de Dominis*, to proue yours to be the *ſhipwracke Religion*; the moſt cleare, and authentique *Scriptures* of the *Lord* himſelfe. Vpon theſe Scriptures, as vpon a moſt impregnable

4137a

impregnable *Rocke*, our *Church*, and the *doctrine* thereof are built: our *religion*, and faith is a ſound ſhip in Gods harbour, which might there ride ſafe, and ſecure enough, but that your pyraticall ſonnes ſeeke to rend it a ſunder, tearing out the *planckes*, that hauing made *ſhipwrake* of the *faith* of *Chriſt*, they might ſwimme to *Antichriſt*.

But it ſeemeth you hope for ſome *ſhipwracke* to bee made in this our Church, by ſome rent in the ſhippe through factious ſchiſmes, that ſo the brackiſh water of your *Romiſh* Sea, may enter in the leake, and ſo cauſe our wracke. But as long as we keepe our ſhippe tite in the vnitie of faith, ſafe and ſound, wee feare not the force of all your *Croyzadoes*. And if our *Engliſh Croſſes* of *Iuſtice*, were a little better put in vre againſt your ouerdaring ſonnes, according to their demerits: your *Croſſe*, you ſpeake of, would proue but a poore *planke* to bring them to the *hauen of her deſires*. Neither is this your *Croſſes*, *Chriſts Croſſe*, but *Antichriſts Croſſe*, an *Idol* of your owne making: your owne words proue it. Ye ſay, *by the vertue thereof the bitterneſſe of puniſhment is ſweetened*: ſo that you aſcribe a diuine *vertue* to your *Croſſe*. Nor are wee ignorant of your familiar blaſphemies in this kinde, in your frequent *Orizons*, and prayers made to this Idol: your Idol I call it, for you giue the ſame worſhip of *Latria* to it, which you ſay is proper to God alone. It is your God therefore. And ſaith your * *Thomas Aquinas*, *whatſoeuer matter the Croſſe is made off*, *wood*, *ſtone*, * *ſiluer*, * *gold*, *wee ſo worſhippe the Croſſe* (ſaith he) *as the Image of Chriſt*, *which wee worſhippe with the adoration of Latria*. And this he will proue by force of argument, ſaying; *wee giue to that the worſhippe of Latria*, *wherein wee put our hope of ſaluation but in the Croſſe of Chriſt we put our hope of ſaluation: for the Church ſingeth*, * *ô Crux*, *aue ſpes vnica*, *&c. O Croſſe*, *haile thou our onely hope*, *therefore Chriſts Croſſe is to be adored with the adoration of Latria*: And as it is in the *Romane Breuiary*, *Per ſignum Crucis de inimicis noſtris libera nos Deus noſter*, *by the ſigne of the Croſſe deliuer vs O Lord from all our*

* *Sum p. 3. q. 25. 4. c.*

* Likely Croſſes for poore Chriſt crucified.

* *Dominica in Paſſione Domini in hymno Aquin. ibid. Sed contra eſt.*

our enemies. And againe, *Lignum Crucis defendat me ab omnibus malis: let the wood of the Crosse defend mee from all euill:* yea and in the * *Romane Pontificall*, the Bishop in the benediction of the new *Crosse*, saith, *Quæsumus &c. wee pray thee (ô Christ) to receiue this crosse, as thou didst that, which thou embracedst with thy hands; and as by that, the world was redeemed from guilt: so the most deuout soules of thy seruants here offering, may by the merrit of this Crosse, bee freed from all the sinnes they haue committed.* This is that standard, vnder which, as the God of your *hosts*, ye march, you sing, *ecce signum Crucis, fugite partes aduersa: behold the ensigne of the Cross, fly ye aduerse parties.* To the *vertue* of this *Crosse*, you ascribe all your bloody Massacres, as when *Henry Spencer Bishop* of *Norwich*, at the becke of *Pope Vrban 6.* carrying hence an Armie into *France*, where winning a Towne, and putting all to the sword, man, women, and child, it was sayd, *sicque Crucis beneficio factum, vt Crucis hostes ita delerentur, quod vnus ex eis non remanfit:* such courage did the Popes *absolution* of all these his so signed Souldiers put into them. Yet (not to make you too proud of this your God) you may remember how often it hath failed you. To giue you but one instance: how sped your Holinesse, when against the *Popes* Leege Lord the *Emperour Fredericke* the 2. hee sent his *crossed Armie*, which the *Emperour*, for all their *Crosses*, discomfited, and as many as hee tooke aliue, ript off their crosses, as taking first away their charme, and then harged them vp. Yea as *Abbas Vrspergensis*, recordeth (or rather in his *Paraleipomera*) *Fredericke* marked them with crossed wounds, cutting some of their heads acrosse, and the like: see *Albert Crantzius lib. 8. cap. 9.* which example, with many more of the same nature considered, might somewhat dampe, and dishearten your Catholique sonnes, thus to embrace your crosse, and take it vp in such a disloyall quarrell against their rightfull Soueraigne, whose just cause, the Omnipotent God aboue, will euer defend, maugre all such your superstitious Idols, wherein you

trust,

* Part. 2 tit. de benedictione nouæ crucis.

4137a

truſt, yea, though attended with all your falſehoods and forces. And no leſſe vaine is the neceſſary you impoſe vpon your ſonnes to imbrace this *Croſſe*, as if by the vertue thereof the *bitterneſſe* of their juſt *puniſhments* ſhould be *ſweetned*. Alas poore ſoules! what *balme of Gilead* can heale thoſe gaſping wounds; or aſſwage thoſe griping torments of a guilty conſcience, wounded with the ruefull remorſe of diſloyaltie, rebellion, treaſon? euen *Iezabell* may teach you, *Had Zimri peace, that ſlew his Maſter?* yea, what Traitour euer found peace of conſcience by any ſuch meanes? But wee hope your ſons, at leaſt thoſe of the Laity (whom your more ſprightfull ſonnes haue notwithſtanding too much abuſed, in their ouer-credulous ſimplicity) as by avowing their fidelity to their Prince, and not intermedling with, but rather ſeeking by all meanes to fruſtrate, and put by all ſuch wicked deſignes againſt their King, and Countrey, not onely themſelues may preuent thoſe fatall puniſhments, which treaſonable practiſes neceſſarily pull vpon the actors thereof; but may with their Prince, and common brethren, enioy thoſe bleſſings, and comforts, which are the inſeperable rewards of vnity and peace. It followeth.

Conſider Beloued ſonnes, in what ſtation yee ſtand, and to whoſe eyes you are made a ſpectacle: the Angelicall Legions doe flutter about you, which receiue in their golden viols the deſires of the faithfull, and preſent them at the ſanctuary of the mercy of the Omnipotent; heaven gates being ſet open, Chriſt not onely a beholder, but a rewarder, ſheweth you the ſacred tryumphs of your Citizens, whom purpled in their owne blood, England hath brought into the heavenly aſſemblies.

Anſwer.

THe Pope goes on in his martiall ſtyle, and his Anti-

christian blasphemies, that so throughout this whole *Bull*, hee might shew himselfe that blasphemous *Beast* in the *Reuelation* from horne to hoofe. Loe here his *sons* are in their seuerall *stations*, marshelled by their *Generalls*, and *Captaines*, ready for the fight, to which they are prouoked by the consideration of those *eyes*, that behold them. Who are they? the *Angelicall Legions*, what are those? good or bad *Angells*? if any, they should be rather the good *Angells*; for he attributeth vnto them the office of presenting the *prayers of the faithfull in their golden vialls at the mercy seat*. As if that were the office of the heauenly *Angells*, which the Pope here seemeth absurdly to gather from that scripture *Reu.* 8. which is plainely spoken of the Angells Gods Ministers, being the mouth of Gods people, to offer the *incense* of prayer, and praise, and thankesgiuing vnto Christ (in that place) for opening the *Booke* of the Gospell to his Church, which had bin closed vp by the Church of *Rome*. Though here his *Holines* would insinuate vnto his *sons* his *Roman-Catholique* practise, and doctrine of *praying to Angells*, that which the *Holy Ghost* sets downe expressely as a brand of Apostacy from *Christ*. *Col.* 2. 18. 19. So that this *Angel worship* is an other *marke of the Beast*, onely hee is a little shy of speaking broadly in a matter so grosse, especially to his *sonnes* in *England*, where the light of the Gospell doth easily detect and vnmaske such Popish trumperie; and as the *Father* here dealeth tenderly in such tickle points: so his Priestly *sons* obserue the same rule here in *England*, among their disciples, with whom they must deale very cautelously, smoothing over their rougher doctrines, and qualifying them with sugar, lest they should proue too tart to those palates, which might happily haue had some tast of sundry doctrines in this Church. But after that their *Roman-Catholique disciples* are once hardened, and their stomackes strong enough to digest, then they dare loade them with stronger meates, and reueale vnto them the more hydden mysteries of their *Romish religion*. This is obserued

4137a

ſerued vnto vs by one, who once had beene too well acquainted with ſuch proceedings, when he was a Popiſh Prieſt, till it pleaſed God by the light of his truth to bring him home vnto vs, and make him a worthy member of our *Church*, and a pregnant inſtrument to detect *Antichriſt*, with his deluſions. Dr. *Sheldon in his ſurney of the miracles of Antichriſt.*

But whereas your father-hood tells your ſonnes of the *Legions of Angells fluttering about* them, if you ſpeake of the good *Angells*: herein we poore of the Church of *England* comfort our ſelues againſt theſe your vaine boaſtings, and lying confidence. For wee are ſure thoſe *legions* are *miniſtring ſpirits, ſent forth to miniſter for them, which ſhall be heires of ſaluation*: thoſe *Angells* haue a *charge* ouer Gods ſeruants to *keepe* them *in all their wayes*: they *pitch their tents round about them that feare God, and deliuer them*. They are as an army of *fierie chariots*, ready to defend one of Gods Prophets, againſt a whole band of enemies. Therefore in theſe heauenly *Legions*, your Sonnes can haue no confidence at all for protection. For how can your ſonnes be the heires of ſaluation, to whom you vtterly deny the meanes of ſaluation, as is ſauing faith in Chriſt? what charge can they haue to protect your *ſonnes*, whom you cauſe to goe out of their waies, by rebelling againſt *God*, and their *King*? yea rather you, and your ſonnes may juſtly feare, that thoſe *Angells* ſhall ſtand with their ſwords drawne to ſtoppe your courſe, and to cut you off, as that *Angell* did to *Balaam*, becauſe your *waies* are *peruerſe before God*. And know, that if you perſiſt in ſeeking the ruine of our *Ieruſalem*, one of thoſe *Angells* is ſufficient to ſmite, and ſlay a million of you *in one night*, when you dreame of no ſuch thing. But if by thoſe *Legions, fluttering about* your *Sonnes*, you meane the *Legions of Diuells*; theſe indeed no leſſe delight in rebellions, treaſons, and maſſacres, then your *Holineſſe* doth, and when you haue done your worke, will be as ready to pay your wages. Heb. 1.

But for *Chriſt* in heauen, although you moſt impiouſ-

ly blaſpheme, in making him an approuer of your damnable practiſes, and plots: yet rightly vnderſtood, true it is, hee ſits in heauen, hee *beholds* all your machinations, and will moſt certainly bee a ſeuere rewarder of all Popiſh impieties againſt *God*, and his *Lieutenants* here on earth: hee *ſits*, and *ſees*, he will *laugh*, and deride you; he will *ſpeake vnto you in his wrath, and vexe you in his ſore diſpleaſure.* Pſal. 2.

For the *purpled Martyrs*, whom *England* hath ſent into the *heauenly aſſemblies*: true it is, being vnderſtood of the true *Martyrs* of *Chriſt*, whom in the dayes of *Queene* MARY, the Antichriſtian crueltie of *Rome*, rather then *England*, ſent *bepurpled* in their owne innocent blood, into thoſe *heauenly aſſemblies*, of their fellow *Martyrs* and *Saints*. But thoſe you here call *Martyrs*, who in *England* haue ſuffered juſt puniſhments, for their fowle crimes, and abominable treaſons, thoſe without repentance dying embrued in their owne blood, were no doubt ſent thither, where not all your purgatory flames, though neuer ſo hotte, can purge away the leaſt ſtaine of ſuch helliſh guilt. So that betweene theſe *Romiſh Martyrs*, and thoſe our *Engliſh*, there is ſo great a gulph ſet, that there is an impoſſibilitie of the leaſt communion of ſocietie. But wee deny not, wee enuy not (but pitie rather) that all ſuch your *Romiſh Martyrs* goe all to one place, who as they are confederates in the ſame crimes, ſo it is juſt, that they ſhould bee aſſociates in the ſame place, and ſtate of condemnation. It followeth.

The anxious prayers of the mournefull Church deſire of God for you the ſpirit of Charity, and Fortitude. The counſels of the Apoſtolique ſenate, and the prayers of Chriſtendome, take care of your ſafety, in ſo large a theater of heaven and earth; what rigour of your conſtancy, what ſublimitie of a tryumphant mind becomes it you to haue in you? The counſels of your predeceſſors haue

4137a

haue beene in the like ieopardy, the lights of the holy Ghoſt, and the armour of light bee your wiſe oracles, and your actions the examples of fortitude.

Anſwer.

IN the former clauſe the Pope animates his ſonnes, as being a *ſpectacle* of *Chriſt*, and *Angels*: here he ſets them in the *large theater of Heauen and Earth.* No doubt they are to play ſome notable prize: Or rather hee brings them forth into the open field, where the maine battle is to be fought. Hee is now growne to that *confidence* in his Pontifician forces, as hee ſcorneth any more to goe to worke by digging and delving, and cloſe vndermining; hee will try it out by dint of ſword. To this end hee calls mightily vpon his ſonnes for *fortitude*, for *rigid conſtancy*, for *ſublimitie of a triumphant mind*, for ſuch bright *armour*, for ſuch braue *actions*, as may be the *examples of fortitude.* This whole clauſe breathes nothing, but *Arme, Arme.* Now is *Antichriſt* come to his full height; hee will now aduenture his Kingdome in one maine battle: now is the time in all appearance, for the fulfilling of that Prophecie *Reu.* 17. it would be ſet downe in Capitall letters. THE TEN HORNES, TEN KINGS, HAVE ONE MIND, GIVE THEIR POVVER AND STRENGTH VNTO THE BEAST: THESE SHALL MAKE WARRE WITH THE LAMBE, AND THE LAMB SHALL OVERCOME THEM: FOR HE IS LORD OF LORDS, AND KING OF KINGS; AND THEY THAT ARE WITH HIM, ARE CALLED, AND CHOSEN, AND FAITHFVLL. The preparation vnto this warre, (marke it, and marke it well, all yee on the *Lambes* ſide) is ſet downe in the former chap. vpon the *powring* out of the *vyoll* of the 6. *Angell* (which noteth this very laſt time, immediately foregoing the ſeuenth *Angell*, at the powring forth of whoſe *vyoll*, is the finall, and fatall conſummati-

on all theſe earthly ſtates) *three vncleane ſpirits like froggs came out of the mouth of the Dragon, and out of the mouth of the Beaſt, and of the mouth of the falſe Prophet: for they are the ſpirits of Diuells, working miracles, which go forth to the Kings of the earth, and of the whole world to gather them to the battail of that great day of God Almighty.* Loe here this fulfilled before our eyes this day: when were there more ſwarmes of Ieſuites (thoſe *vncleane ſpirits*, thoſe *frogs*, thoſe *ſpirits of Diuells*, that ſeduce with lyes that teach *doctrines of Diuells*) and that, as is to bee doubted, in *England*, where this battaile is mainely intended to be fought, then at this day? how doth the Pope here animate and incite them, and how vigilant and diligent are theſe *froggs*, to arme ſtates, and kingdomes here, and elſe where, yea, like thoſe *froggs of Egipt*, crawling into Kings Chambers, by their Croking and crowching, *to gather them to this great battaile of the great day of God Almighty.* Now, euen now (I ſay) is this a doing; and for their better ſucceſſe, and good ſpeede in this battaile, they haue the *anxious prayers of the mournefull Church.* But bleſſed be God our comfort is, they be but the *anxious prayers* of the *malignant Church*, not of the truly *Militant.* For the Pope ſpeakes of his owne *Roman Catholique Church*, that Antichriſtian, Apoſtatized *Church*, that *Whore of Babilon*, that enemy of Chriſt, and his word; That *Church*, whoſe prayers; are abomination to the Lord; for as much as they not onely proceede of infidelitie, and want of true faith in God, which they haue altogether abandoned, and accurſſed, as in their councell of *Trent*: but becauſe alſo they are powred out for obtaining of their moſt wicked ends, and purpoſes, as the diſhonour of God, treaſons, and rebellions, murthers, and maſſacres, and all miſchieſes. God forbid, ſuch *prayers*, for all their *anxiety*, ſhould prevaile with God. Nay, God hath forbid it, as he hath forbid ſuch abominable prayers. What ſucceſſe had *the Popes anxious prayers* againſt poore *Luther* * wherin he ſolicited *Chriſt*, *Peter*, *Paul*, all the *Gods*, and *God-*

* *Hiſt. Concil. Trid. Latin. edit. pag. 9.*

deſſes

4137a

deſſes, the whole *Roman Catholique Church*, *militant*, *and triumphant*. Or what ſucceſſe had all his ſolemne *proceſſions*, his new *letanies* to the Bleſſed *Virgin* in *Spaine*, and elſe where, in behalfe of the *invincible Armado*? So little feare is there of any ſuch *prayers*, though neuer ſo *anxious*.

But alas! would to God our ſinnes were not more prevalent to pull vpon vs the plague of your *ſpirit of Charitie*, *and fortitude*, then your *prayers*: which your *prayers* if they proue to haue any force at all againſt vs, it is from the impotent ſtrength of our iniquities, not of any your pietie. Wee feare not that awfull name of the *Church*, though neuer ſo *mournefull*, which you arrogate to your ſelues and appropriate to *Rome*; Although wee know that the prayers of the true *Church*, when ſhee is moſt *mournefull*, are moſt powerfull with God. Wee feare not the bead-rolles of your *Babelling* prayers, your *Aue-Maries*, your *Maſſes*, your ſolemne *Proceſſions*, and infinit ſuch trumperies. Wee know that your God, is not as our God, euen your owne conſciences being witneſſes, and ſo manifold externall euidences of his diuine dealing in mercy for vs, in judgement againſt you, in all thoſe former attempts of yours againſt vs. And know O Romiſh ſinagogue, that in vaine doe yee machinate, and meditate the ruine of this faire *Church*, and ſtate, if wee bee true but to this our God, who hath euer been ſo true to vs: your warre againſt vs ſhall not preuaile, if wee labour to bee at peace with him. Your *prayers* ſhall bee of no force, where our faithfull and *mournefull prayers* interpoſe themſelues. If God, as euer hitherto, *bee on our ſide*, how ſhall you *bee againſt vs*: Doe you not remember how many times, how mightily, how miraculouſly our God hath defended vs, and defeated you? how he fruſtrated your proud confidence in that your *invinſible Nauy* in 88. as he did the *Ægiptians* in the *Red Sea*? doe yee not remember, how in your *Gunpowder plott*, wherein you *digged as deepe as hell*, preſuming *no eye ſaw you*, yet his all-ſeeing eye eſpied.

pied you, and descried all your councells, to cause the heads of those principall powers to bee mounted as high aboue the *Parliament house*, as they mined vnderneath it? Vpon what *confidence* then dare you now renew your old attempts? doe you take our God for a changeling? But yee presume we are become changelings, to make God our enemie. God forbid. Wee haue not yet forsaken our God, as yee haue done: Yet we must needes confesse to our owne shame, that we haue not walked worthy of, nor answerably vnto, all those precious mercies, and blessings of God, which from *his good hand vpon vs*, wee haue enjoyed for these many yeeres, euen to the astonishment, and swelling enuy of all our enemies. Wee haue too much declined from our *first loue*: wee haue not *rendred to the Lord in thankefulnesse, according to all his goodnesse towards vs*: wee haue not been so zealous of his glory, in maintaining his truth in the purity of it, and in suppressing ouer audacious heresie, and Idolatrie among vs, affronting vs to our face. The *Lord be mercifull* to vs *herein*. And know, O yee *Pontificians*, that one *publique fast*, of our *Church* solemnly, and sincerely kept, in humiliation for our manifold and great sinnes shall quash, and quell all your *Dirges*, and *Masses*, all your solemne *prayers*, and *Processions*, all your hypocriticall fasts, and crossings, and whatsoeuer superstitious trumperies, yee can deuise against vs. Did yee not heare, did not the fame thereof eccho vpon *Romes* gates, what a wonderfull mercy the Lord shewed to this Land the last yeare, when vpon the very day of our publike fast throughout the Land, being the second of *August*, (a day worthy to be put in the *Rubrick* of our perpetuall thankesgiuing) vpon that very day (I say) God began euen miraculously to stoppe that sad and vnseasonable influence of heauen, wherewith our fields, now waxing white to the harueſt, were so pittifully drenched, that almost all hope of harvest, was drowned in our feare of a deluge in stead thereof: yet euen then began the heauens to cleare, and cheare vp their

clowdy

4137a

clowdy, and angry countenance; when wee began to weepe, they began to ſmile; and from that day forward continued ſo extraordinarily, and conſtantly faire, without one dayes intermiſſion, vntill by Gods fauour, they brought vs in not onely an harveſt in ſeaſon, but in an extraordinary aboundance? hath the Lord done thus to vs for temporall things vpon ſuch our humiliation, and will not be alſo for ſpirituall much more when wee truly ſett our ſelues to ſeeke his *face* and *fauour* in the pardon of our ſinnes? Aſſuredly he will. And as you may remember our deliverance from your *Gunpowder plott* vpon the *fifth* of *Nouember*: ſo yee may bee pleaſed to recognize, how the ſame God ſent a feareſull vengance, in bringing the ſame * Houſe downe vpon your heads, when there yee being ſolemnely aſſembled, began to erect your *Dagon* cheeke by joule by *Gods Arke*, and to aduance the Throne of your *Antichriſt* euen in the face of Chriſts Tribunall: and all this (remember, and marke it well) vpon your very fifth of *Nouember*. Remember I ſay, and forget it not, that it may teach you to tremble before that God of Ours: and euer may we alſo remember it, for thankefullneſſe to our God, for vindicating his owne cauſe, and glory againſt ſuch proud, and inſolent affronts. Well, conſult (I ſay) lay your heads, ioyne your forces together, arme your ſelues with as much might, as yee haue malice againſt vs, we feare you not, ſo long as we ſhall oppoſe our religious, to your *anxious prayers*. Wee praying and humbling our ſelues, as behoues vs, yee ſhall no more prevaile againſt vs, then *Amaleck* did againſt *Iſraell*, while *Moſes hands were held vp*. The Lord giue all his people grace to put on the true *Armour of Light*, euen the *whole Armour of God*, whereby wee *may ſtand faſt in the euill day*. Then ſhall wee be ſure, that not all your *ſpirit of charitie*, (which is nothing elſe, but the *ſpirit* of malignitie, and confederacie againſt *Chriſt*) now your *ſpirit of fortitude* (which is the ſpirit of all lawleſſe daring againſt God and his Goſpell) ſhall any whit auaile you,

* A houſe in the *Black Fryers* in *London*, where the *Papiſts* were aſſembled to heare a popiſh Sermon, by Gods iuſt iudgment *wonderful in our eyes*, fell downe ſodainly vpon them, and ſlew many ſcores of them

In the meane time, yee mightily triumph in your hopes, as if already yee had the victorie. So yee did in 88: so at the *Gunpowder plot*. Yee may now as well as then, *reckon before your Host*. Yet it is good for vs to take notice of this your *confidence* of triumph. It may teach vs, though not to feare your brags, yet not to bee secure, but to prouide betimes to preuent your triumphs, and to turne the examples of your fortitude, into the examples, and spectacles of confusion, iustly falling vpon such *Giant-like* fighters, against God, and his Word.

But beside your *anxious prayers*, you haue your *councels*; yea *councels* of your onely *Apostolicke* inerrabilitie, of your *Apostolicke Senate*, your *Conclaue* of *Cardinals* drawing all their councells from your Holinesse *breast*. For that is the proper seate of all your *Senatorian* power and *councells*. Your predecessor *Pope Nicholas* the third, assumed to himselfe the whole *Senatorian power*; he, by *decree*, shut out all other temporall regiment in Rome and about, and subiected it all to his *Apostolick Soueraintie*. This now is your *Apostolicke Senate*. Thus you proue your selfe that *Beast*, bearing the *Image of the former*; to wit, of the ancient secular *Roman power*: *Reuel.* 13. Thus you exercise the whole power thereof, being *perpetuall Dictator*, hauing *Consular* and *Senatorian* power, which ioyn'd with *Apostolicke*, showeth you to bee both the seauenth and the eighth *Head* of that great *Beast*, and so in summe, that *Antichrist*. Your *Apostolicke Senate* is of no lesse power, then that ancienter *Roman Senate*, to whom it belonged to admit into, or to reiect from the number of their *Gods*, whom they pleased. So that *Tiberius* the *Emperour* could not preuaile to haue *Christ* sainted for a *God*, because the *Senate* forsooth had not first allowed of it. And doth not your *Apostolicke Senate* the same? You saint and deifie whom you please, And *Christ* himselfe is no farther *God* with you, but as you limit him, by diuiding his Prerogatiues among your other pettie *Gods* & *Saints*: yea his mother you set aboue him, & your own *Apostolicke Senats* aboue all, in Heauen & earth.

Papa est lex animata in terris Gloss. lib. 1. tit. 14. & intra omnia in pectore censetur habere.

You

4137a

You told vs before, you *feared* our *Counsels*. What need you? You haue all counsell in your *Apostolike Conclaue*. You can say to vs, as once your predecessor * *Innocent* the fourth, to *Henry* the third King of *England*, when hee went about to restraine Papall vsurpation in this Kingdome: *Rex Anglorum (in quis) qui jam recalcitrat & Frederizat, sanum habet consilium: ego vero & meum habeo, quod & sequar.* *The English King (saith he) who now kicketh with the heele, and playeth the Fredericke, hath his Counsell: and I also haue my Counsell which I will follow.* Of the two, we feare more your *counsels*, then your *prayers*. But forasmuch as you spare not here to blaspheme also the *Holy Ghost*: our trust is, he will betoole all your *Counsels*. Dare your father your impious *Counsels*, and confederacies vpon the *Holy Ghost*, that his *Lights* should be your *Oracles*? Dare you ascribe your *Counsels* of darknesse to the illuminations of the *Holy Ghost*? Surely your Holinesse is deceiued. Is it not that *spirit*, which (as some of the *Cardinals* with their Pope *Iohn* the twentie two, sitting in a *Counsell* at *Rome*, praying for the presence of the *Holy Ghost*, said) appeared in the likenesse of an oughly *Owle*, out-staring the *Pope* in his face? This indeed is a liuely embleme of that *Spirit*, by whose Oracle your *Apostolicke counsels* are directed. But neuer for shame goe about to perswade the world, that your *counsels* for treasons, and rebellions, for absoluing subiects from their *fidelitie*, and *allegiance*, are the *illuminations of the Holy Ghost*. So was *Mahomets Doue* his *Holy Ghost*. So his epilepsian or comitiall fit, but a trance, wherein he talked with his *Angell Gabriell*. So might * *Eugenius* the third, your predecessor, haue two *holy Ghosts* at once attending vpon him, while, as he was saying *Masse*, two Doues miraculously ascended and descended vpon him. So *Zedechiah* the false Prophet might perswade he had the *Spirit* intail'd to him, as you to *Peters chaire*, when he said to *Michaiah*, *When went the spirit from me, to speake vnto thee?* So did *Numa Pompilius* your Romane Law-giuer found and father his Lawes vpon his familiar conference

See *Fox* his *Mon.* pag. 243. This was the Pope *Innocent*, that first ordained, that his *Cardinals* should weare red hats, when they rode abroad, not only for conspicuousnes, but to put them in minde to bee ready, to shed blood for the safety of their Roman Catholike faith and christians. *Synodus Lugdunensis.* *Nic. Clemangis.*

Baronius.

with his fained *goddesse Egeria*. Such is your *Holy Ghost*. I quake to repeat the words of your blasphemies. And for your *Armour of light*, what is it but Pistols, Stellettoes, Poysons, your vsuall weapons, whereby you perpetrate those hellish *workes of darknesse*, which who so putteth not off, can neuer put on *the Armour of Light*.

Yet notwithstanding all these blasphemies, which shall certainly hasten confusion to *Babels* pride; notwithstanding their vaine confidence in many prayers, which for all their number, want weight: yet, forasmuch as at this present, they set all their Counsels a worke for the bringing to passe of some damnable plot against this Church and State, which by all apparant signes, so farre as wee may gather from the language of Babell in this *Papall Bull* (wherein his *Holinesse* is still vp with *Constancy*, and *Fortitude*, animating his sonnes to a *sublimitie of a triumphant mind*, and to be ready to vndergoe *imprisonment*, the *racke*, *death*; whereof, for ought that wee can see, there is no such occasion giuen to speake, but rather the contrary, in regard of the great mildnesse vsed towards them; and the large libertie they enioy) cannot bee any other designe, but some strong and sudden Inuasion, whereby to subiugate this poore Church, and State to Papall thraldome, and to the Iberian (in plaine English) Spanish crueltie: this may bee a sufficient warning to awaken vs out of our sweet slumber, and to buckle on our Armour, to defend our Religion, Countrey, Liues, Libertie, the noble England, against this proud *Antichrist*, and all his Confederates. It followeth.

AND if violence proceed so farre, as it compell you, to that pernicious, and vnlawfull Oath of Alleagiance of England, remember that your prayer is heard of the whole assemblies of the Angels beholding you; and let your tongues cleaue to your gummes, before you cause the authoritie of blessed Peter *to bee diminished with that*

forme

4137a

forme of Oath. For that is not all, that fidelitie be kept to the King, but that the ſacred Scepter of the Catholique Church be wrung from the Vicars of God Almightie; that which our predeceſſor Paul *the fifth of bleſſed memorie in ſo graue a deliberation decreed, that ought yee altogether to obſerue, as the decree of truth. Beloved ſonnes, this tribute due to the Prince of the Apoſtles, no threats of men, or flatteries, ought at any time to extort from you; they that perſwade you otherwiſe, thoſe prophecie to you a lying viſion, and a fraudulent diuination. For ſooner ought the ſword of the mightie, to take away from a Chriſtian man his life, then his faith. Yea, if an Angell from Heaven teach you otherwiſe, then the Apoſtolique truth, let him bee accurſed.*

Anſwer.

AFter the skirmiſh all this while, at length his Holineſſe comes to the maine battell, wherein the ſinewes of Pontifician ſtrength conſiſts, and wherein Antichriſt ſhewes himſelfe in his *Colours* diſplayed. Here he valiantly cuts in ſunder the *Gordian knot* of all ciuill ſocietie; not as *Peter*, cutting off onely the eare, but the whole head from the body. For the ſumme of this clauſe is, to charge his ſonnes by no meanes to ſuffer the Oath of Allegiance to bee impoſed vpon them eyther by *flatterie*, or by *force*. But why ſhould his Holineſſe bee ſo ſtreight laced for the taking of the Oath, ſeeing hee can with a wet finger, abſolue or diſſolue it at his pleaſure? *Henry* the third, King of England knew this too well, when truſting ſtill to the purchaſe of Papall abſolutions, hee would not ſticke to ſweare, and ſeale to ſolemne couenants made with his Nobles in Parliament, which to breake at his pleaſure, it was but ſending to Rome. But the caſe (it ſeemeth) ſtandeth now vpon more tickle termes. Something is to bee

done out of hand, which eyther will not admit of the *Oath*, as being a clogge to reſolution; or admitted, cannot tarie for an *abſolution* from *Rome*, as being an impediment to ſpeedy execution. But come wee to the words as they lye.

If violence proceeded ſo farre, as to compell you to that pernitious, and vnlawfull Oath of Allegiance of England, &c. Surely ſuch *oathes of fidelitie*, as muſt bee extorted from ſubiects to their lawfull Prince, are ſcarce worthy to bee truſted; Slaues and not ſubiects require ſuch *violence*. Yet indeed if an *Oath* be *pernitious*, and *vnlawfull*, not *violence* it ſelfe ſhould *extort* it. But the *Oath of Allegiance of* England (ſaith his *Holineſſe* of Rome) is *pernitious, and vnlawfull*. *Pernitious*, to whom? To his *Holines*; *vnlawfull*? By what law, by none, But his *Holineſſe* owne law. When (till the Pope broached it) was an *Oath of fidelitie*, betweene Subiects, and Prince, *vnlawfull*; let the Pope ſhow this (I ſay not, in the ſacred, but) in any prophane ſtorie, yea or in the *Turkes Alcoran*. But it is enough, if the *Pope* ſaith it. *But if violence*, &c. *Remember that your prayer is heard of the whole aſſembly of the Angels beholding you. Remember?* Since when? Or whence know they this? The *Pope* tels them ſo. But why the *Angels*? Were it not more comfort to bee heard of God, then of *the whole aſſembly of the Angels*? But what if the *Angels* bee otherwiſe, otherwhere imployed, as in remoteſt parts, of heauen, or earth, farre from the ſight of *England*? What if the *Popes ſonnes* doe not pray *lowd* enough, as to be heard of the *Whole aſſembly of Angels*? They had need *cry a lowd*, as *Elias* told the *Prieſts* of *Baal*. But leaſt, as *Elias*, wee prouoke their *Zeale* too much, to *launch their fleſh*, we will paſſe ouer this; only noting againe (being occaſioned a freſh) that this *Angell ſeruice*, ſo much eſteemed; and commended by the *Pope* to his *ſonnes*, is a moſt infallible marke of that *Antichriſt* and great Apoſtate from *Chriſt* the *Head*, as *Col.* 2.18.19.

And let your tongue cleaue to your gummes, before, &c. It

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4137a

was a part of *Israels* ſong in *Babilon*: *If I remember not thee. O Ieruſalem, let my tongue cleane to my gummes &c.* And loe here the King of the ſpirituall *Babilon*, vſurpes this *Scripture*, and would haue his *ſonnes*, converſing in *Iury*, rather to ſuffer their *tongues* to *cleaue* to their *gummes*, then ſuffer the honour of *Babylon*, of *Rome*, to be impeached. Yea but the *Pope* ſaith not ſo; but *Rather then you cauſe the authoritie of bleſſed* Peter *to bee diminiſhed with that forme of Oath.* What is this to *Babylon*? Yes. For *Peter* from *Babylon*, writ his Epiſtles. What is this to *Rome*? Yes ſaith the *Pope*, *Peter* was now at *Rome*, which he calleth *Babylon*. A ſound proofe that *Peter* was at *Rome*. Rather ſhall *Rome* be *Babylon*, then the Pope will want Proofe, that *Peter* was at *Rome*. For elſe how ſhall the *Pope* be *Peters ſucceſſour*? But admit *Peter* was at *Rome*: muſt therefore the *Pope bee Peters Succeſſour*: But *Peter* was *Byſhop* of *Rome*. To omitt invinſible arguments againſt it, ſuppoſe that too. Yet the Pope can neuer prooue that *Peter* was *Pope* of *Rome*. Great difference betweene the *Byſhops of Rome*, and the *Popes of Rome*, yea the *Pope of Rome*, κατ' ἐξοχήν. The *Byſhops of Rome*, till *Conſtantine* the *Great*, were all, or moſt of them *Martyrs*: all of them were of equall juriſdiction with other *Patriarches*, onely preceding them in order of place, not of power, till *Boniface* the 3. vſurped his Supremacie over all *Byſhops*, with his Papall Motto, *Volumus & Iubemus*, *We will and command*; after this alſo, all were ſubiect to the *Emperour*, till *Gregory* the 7. None of them wore any ſuch thing as a ſingle *Diadem*, till *Sylueſter*, none the *triple crowne*, till *Boniface* the 8. Yet now forſooth all Papall power and Pompe muſt be deriued from bleſſed *Peter*, which (alas good man) he never had. But (to inciſt in the preſent purpoſe) where or when, or whence had *bleſſed Peter* any ſuch Souerainety, and authority over *Kinges*, and their *Kingdomes*? you haue pregnant proofes for it: as Chriſt ſaid to *Peter*, *Feede my ſheepe*: that is, ſaith your *Bellarmine*, *Regio more Impera*, *Raigne as Kings*. But *Peter* was of another minde: as

where

where he teacheth: *Byſhops* not to be *as Lords ouer Gods heritage, but as examples to the flocks.* And *ſubmit your ſelues to every ordinance of man, for the Lords ſake, whether it be to the King, as Supreme.* What ſaith your *Holineſſe* to this; we know you want not ſhiftes, as here to accept, and exempt *Peter* himſelfe. What can yee not ſay, while yee can abuſe the *Scriptures* themſelues, as you liſt? *Peters* feeding of *Chriſts flocke*, you can turne to Kingly raigne, and conuert *Peters ſheepehooke*, into a papall *Scepter*. *Chriſt* bid *Peter, launch out into the deepe*: here (ſay you) *the* Pope *hath power giuen him to fiſh all the World.* Thus, yee neede never want Scripture to proue your Papall Paradoxes. But what ſay you to *Peters paying of Tribute* to the *Emperor* for *Chriſt* and *himſelfe*, at *Chriſts* appointment? Is not Tribute a token of ſubiection? But from this very place, your *Bellarmine* can learnedly proue *Peters* Supremacie over all. But over Princes too? Yes by the bye, in directly, at leaſt in *ordine ad ſpirituali*, yea, the *Pope Urban* himſelfe, no leſſe learnedly, then Papally, interprets that place of the Tribute in the *fiſhes* mouth, ſaying,* that *by the piece of money in the fiſhes mouth, is meant onely the exteriour things of the Church, which ſhe giueth to Kings, to defend Her in peace, but not the Pontificall Apex or Supremacie, which is ſupereminent in the mouth of the head of the Church.* So the Pope. Though Chriſt ſaid, *Pay that for Me and Thee*, ſpeaking expreſſely of their perſons, implying the ſubiection of Eccleſiaſticall perſons to Emperours, and Kings. And as the *Gloſſe* confeſſeth, *Tributum eſt ſignum ſubiectionis*: *Tribute as a ſigne of ſubiection.* And yet more, rather then faile, Cardinall *Baronius* hath taken in hand to proue the Popes Supremacie, as well Papall, as Sacerdotall, from the very ſhadow of *Peter*, *Act.* 5.15. which ſhadow the *Pope* retaining in himſelfe, makes him a complete *Lord Paramount*. Thus by hooke or by crooke you will haue it, though all proue to bee but a *ſhaaow*. But will you, nill you, both *Peters* practiſe, and *Peters* doctrine are flatte contrary to yours, and croſſeth all your *Gloſſes*; nor haue you ſo much as a *ſhadow* for it.

Cauſa. 23. q. 8. Tributum in Gratian.

Yet

4137a

Yet if your plea from *Peter*, as his *Succeſſor*, will not hold water: yee adde *ad corroborandum titulum*; your plea from *Chriſts Vicarſhip*. You ſay, *that is not all, that fidelitie be kept vnto the King, but that the ſacred Scepter of the Catholike Church bee wrung from the Vicars of God Almightie.* That you here againe ſleight our gracious *King*, not vouchſafing him the title of *King of England*, or your ſonnes King, wee maruell not; we ſmell your ſecret reſeruation, either that he is no King, that holds not his crowne of your holineſſe; or that the Kingdome of *England* in ſpeciall, is none otherwiſe to bee holden, but as in *King Iohns* time, in *fee* of the *Pope*. But great reaſon you ſhould haue regard to your *Catholike*, or rather your *Romane-Catholike Church*. For ſure the *Catholike Church of Chriſt* neuer had any ſuch *ſacred Septer*, as you ſpeake of, to which the diſpoſall of Kings, and Kingdomes is ſubiect. But your *Romane* hath, and therefore not *Catholike*. Whence then haue you this *ſacred Septer?* by vertue of your *Vicarſhip of God Almightie*. Doe not now equiuocate with vs: or, goe not about to found a new *Vicarſhip*: yet this is not the firſt time, you and your Predeceſſours of late dayes haue entituled your ſelues *Gods Vicars*. As in that inſcription or Dedication to *Paul* 5. (whom by and by yee name) *Paulo V. Vice Deo: to Paul V. vice God*: whereof the numerall letters, as well in the *Latine* as in the *Engliſh*, make vp the *number* of the *beaſt*, 666. you were wont formerly to content your ſelues with the title of *Chriſts Vicar*: but now muſt yee be the *Vicars* of *God*, of *God Almightie:* that from thence you may deriue an *omnipotencie* to your ſelues, as it was added to that former inſcription: *Paulo V. vice Deo, totius orbis Chriſtiani, Monarchæ & Pontificiæ omnipotentiæ defenſori acerrimo: To Paul* 5. *vice God, the Monarch of the whole Chriſtian world, and the moſt ſtout defender of the Papall omnipotencie.* No maruell then, if you entitle your ſelues, the *Vicars of God Almightie*, rather then of Chriſt.

Paulo V. vice Deo. 5. *V.* 5. *L.* 5. *V.* 5. *V.* 100. *C.* 500. *D.*

But (you will ſay) all comes to one reckoning, ſith *Chriſt* is *God Almightie*; and therefore it is all one to be the *Vicar of*

Christ,& of *God almightie*. By your fauour,no: for although *Christ* be *God almightie* yet in this case of your pretended Vicarship it is one thing to say *Christs Vicar*: another, *God Almighties Vicar*. *Christ Vicar* here on earth wee acknowledge none, but his owne and the Fathers *holy Spirit*; him, *Christ* sent to supply his stead, at his ascension. This Spirit gouernes and directs his Church into all truth. This is that *other Comforter*, *the spirit of truth* By this *spirit Christ* is present with his *Church to the end of the world*. But for any one visible, and singular *Vicar*, *Christ* hath appointed none, the *Church* acknowledgeth none. As for any *Vicar generall* visible of *God almightie*, simply considered as *God*, and gouernour, and iudge of all here on earth, wee acknowledge not any. Onely all lawfull Magistrates, as *Kings* and Princes, are as so many Vicegerents of *God almightie*, to gouerne and moderate their peculiar Dominions, in, for, and according to *God*, and his word; these be Gods Lieutenants here on earth, and therefore called *Gods*. Now giue me leaue to tell you, that the iurisdiction of *God almighty* here on earth is distinct from that of Christ. Gods iurisdiction is also in things temporall: Christs iurisdiction as Mediator is in things spirituall. These two iurisdictions are not compatible, not coincident, or concurrent in their totall extent in any one man. Onely the outward politie of the Church, both as touching persons, and causes Ecclesiasticall, are subordinated to God almighties Lieutenants here on earth, as all supreame Magistrates: so that in this regard, those that are Christs Vicegerents in common, as all faithfull *Ministers* of the *Gospell*, who are *Christs Legats*, or *Ambassadors* (2. *Cor.* 5. 28.) are for their persons, and outward estate subiect to God almighties Lieutenants, set ouer them.

So that if you will confine your selfe to the title of *Christs Vicar*: first, as no man is capable of that title, as you challenge it: so neither can you by vertue thereof shew you haue any such power deriued vpon you from *Christ*; for *Christ* left, or bequeathed no other kinde of power to his *Church*, but such as himselfe, as he was the *Minister* of the *Gospell*,

4137a

Gospell, exercised in his *Ministerie* here on earth. Now *Christ* in that dispensation of his, exercised no such power or iurisdiction ouer Kings, and Princes; yea, he practised the contrary; he submitted himselfe to pay tribute to *Cæsar*; yea, to be iudged at *Cæsars* barre, from which the *Pope* hath exempted himselfe, and Clergie, by his papall *decrees*. And was it, because Christ wanted power to vindicate and defend himselfe from *Cæsars* power? No surely. With the breath of his mouth his apprehenders fell backward to the ground. Hee had twelue legions of Angels in readinesse to defend him.

Obiect. But had not Christ, as being God, soueraigne power ouer Kings and Princes, to dispose of their kingdomes, and the like, if it had pleased him?

Answ. Christ the *Mediatour* (the office whereof he came to execute) is to be considered, not simply as *God*, but as hee was *God-man*. In that regard the power of his dispensation, was limited by his Father, that sent, and appointed him. So that Christ said, *I came to doe, not mine owne will, but the will of him that sent me*. Not that Christs will was contrary to his fathers, but subordinate onely, as *Mediatour*, to doe that which the father appointed him, and no more. Christ would not, must not goe beyond his Commission, receiued of the father. Now the *Father* gaue him no such commission of a temporall iurisdiction, no not so much as in small causes. When those two brethren came to him, intreating him to *diuide* their *inheritance* betweene them: hee refused, saying, *Who made me a Iudge, or a diuider ouer you?* Hee had no commission in such things from the *Father*. And if not in smaller matters, as that was, how much lesse ouer Emperours and Kings. Luke 12. v. 14.

Obiect. But although Christs power was limited, during his abode on earth in the state of his humiliation: yet after his resurrection, hee receiued an absolute, and vnlimited power: as he saith, *All power is giuen mee in heauen and earth*: from this *power* doth the *Pope*, as *Christs Vicar* challenge a *Supremacie* ouer Kings and States, to depose, dispose, &c.

Aaſw. When Saint *Iohn* in that viſion ſaw the *great whore*, that *Beaſt full of the names of blaſphemie*, hee *wondred with great admiration.* But when wee ſee this blaſphemous *Beaſt* not in a viſion, but with open eyes, how can we chooſe but greatly wonder? for this very ſpeech of *Chriſt*, the *Pope* aſſumes as ſpoken of himſelfe, and that in as full, yea, more ample mãner, then *Chriſt* applied it to himſelfe. For although by this ſpeech Chriſt declared himſelfe to his *Diſciples*, and ſo to his *Church*, to be the *Sonne* of God *conſecrated* for euer *Lord ouer all*, to the great comfort of his drooping *Diſciples*, now at his departure: yet herein doth not *Chriſt* ſhow any alteration in the diſpenſation of his Miniſtery, deputed to his *Diſciples.* Hee doth not hereby inueſt his Miniſters with a larger power and commiſſion, then himſelfe executed in his owne perſon, while hee was with them; for what followeth? *All power is giuen me in heauen, and earth: go ye therefore and teach all Nations, baptizing them, &c.* Hee ſaith not, *Goe yee therefore, and exerciſe this power of mine ouer the Kings of the earth, and if they will not obey your Miniſterie, depoſe them, or abſolue their people from their allegiance, and diſpoſe you of their Kingdomes to whom you will.* Much leſſe ſaid he any ſuch thing to *Peter* alone: *Goe Thou therefore, and haue thou all power in heauen and earth, for thee, and for thy ſucceſſour in the See of Rome.* No ſuch thing. *All the power that Chriſt* delegates to his Diſciples, and that in common men, is for their Miniſteriall function, to preach the *Word*, and adminiſter the *Sacraments.* Herein *Peter* had but his ſhare with the reſt of his fellowes. They were ioyned in equall Commiſſion, none aboue another; much leſſe aboue others in any Temporall Iuriſdiction. To this their function, *Chriſt*, to animate and arme them, againſt all difficulties, and diſcouragements, either in regard of their owne infirmities, and naturall diſabilities, or of the worlds malice and might in oppoſing them: hee tels them, *All power is giuen me in heauen, and earth: Goe yee therefore, &c. Feare nothing, for I, who haue all power giuen me in heauen and earth, am with you, and will be with you to the end of the world.* And it is worth

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4137a

the noting, that this laſt charge, which Chriſt (now leauing the world, and ſo his *Diſciples*, as concerning his bodily preſence) gaue vnto them, hee gaue it in common to them all, without putting difference: which plainly ſheweth, that *Chriſt* left no *Supremacie* to *Peter* ouer the reſt of his fellowes, as the *Pope* vſurpeth, which otherwiſe no doubt hee would haue expreſſed, if it had bene ſuch an *Article of faith*, whereupon depended the *neceſſitie of ſaluation*, as *Pontificians* teach.

Yet for all this, the *Pope* will needes (as *Chriſts Vicar*) challenge theſe words to himſelfe, and be an equall ſharer with him in them, *All power is giuen mee in heauen and earth.* For they ſay, *Chriſt* and the Pope haue but one *Conſiſtorie*; and, ſaith *Bellarmine*, *Nomina omnia, quæ in ſcripturis tribuuntur Chriſto (vnde conſtat eum eſſe ſupra Eccleſiam) eadem omnia tribuuntur Pontifici. All names, which are giuen to Chriſt in the Scriptures) whereby he is declared to bee ouer the Church) all thoſe ſame are attributed to the Pope.* Thus in the *Councell* of *Latera* they called *Pope Leo* 10. *the Lyon of the Tribe of Iudah*; and many other *names of Blaſphemie*, which are ſpoken perſonally of *Chriſt*: yea the *Pope* himſelfe ſaith (*Boniface* 8) That *Chriſt*, *Peter*, *and his Succeſſour, are all one head of the ſame Church.* And *Pope Nicolas* 3. goes a little higher; *Chriſt* (ſaith he) *hath placed the myſterie of the Apoſtolike function principally in bleſſed Peter, the chiefe of all the Apoſtles, that from him, as from a certaine head, he might diffuſe his gifts, as it were into all the body:* for, *taking him into the fellowſhip of the indiuiduall vnitie, the Lord would haue him named that, which he himſelfe was*, ſaying, *Tu es Petrus, & ſuper hanc Petram, &c.* In a word, the *Popes triple crowne*, is to ſignifie his triple Dominion and iuriſdiction in heauen, earth, and purgatorie, and thoſe ſubterreſtriall or infernall kingdomes, according to that *Phil.* 2. *v.* 10. *& Pſal.* 8. 7. *v.* 8. which places they familiarly apply to the Popes vnlimited power in theſe places; vnderſtanding by the Beaſts, men on earth, by the Fiſhes, ſoules in hell, and purgatorie; and by the Fowles, the winged Angels; ouer all which, the Pope ſaith, he hath

De Concil. author. l. 2. cap. 17.

Extrauag. com. vnam ſanctam.

Sexti de electione ca. 17. fundamenta.

dominion. Thus all *power* is giuen him in heauen and earth. Thus hee runnes away with Christs power, but leaues the charge of Christ to his Disciples, to preach the word, and administer the Sacraments.

But in the meane time, all this arrogant, and blasphemous vsurpation of the *Pope*, what doth it, but most clearely conclude him to be that *Great Antichrist*, described in the Scripture? This is hee, that *exalts himselfe aboue all that is called God, or that is worshipped.* This is hee, that *sits in*, or *vpon the temple of God, shewing himselfe that he is God*; to wit, inuested in all the power of *God*, and of *Christ*, *in heauen, and earth*, as the *Vicar of God almightie.* Herein, hee is not *Christs Vicar*, who would not meddle in matters of the world: but indeede his Vicar, that said to Christ, *All this power will I giue thee, and the glory of them; for that is deliuered vnto me, and to whomsoeuer I will, I giue it.* The *Dragon* spake this: and of *Antichrist* it is said, that he hath *two hornes like a Lambe, but speakes like the Dragon.* The Pope speakes iust like the *Dragon* here. See this verified in the *Pope* to an haire, to a very letter. *Pope Hadrian* saith, *Vnde habet Imperator Imperium, nisi à nobis, &c. From whence hath the Emperour his Empire, but from vs? that which the Emperour hath, he hath it all of vs &c. Loe, it is in our power to giue it, to whomsoeuer we will. Therefore wee are appointed of God ouer Nations, and Kingdomes, that wee should destroy and plucke vp.* See how like the Sonnes voice is to the Syres. Hee speakes iust like the *Dragon*, onely in a more loftie stile, *wee*, for *I*. Also *Pius* 5. in his *Bull* against *Queene Elizabeth*, of happy memorie, vsed the like speech in *Ier.* 1. *v* 10. So that the *Pope*, and his clients conclude, that all *Emperours* and *Kings* hold their Empires, and Kingdomes but *in fee of the Pope.* Thus *Henry* 1. *King* of *England*, was glad with much paying and praying, to obtaine of *Pope Alexander* the 3. that he, and his successours should haue the title of the *King of England.* This held till *King Iohns* time, when the Pope againe resumed the kingdome of *England* into his own power, but was content at length to let King *Iohn* haue it to farme. So *Pope Celestine*

Luke 4. v. 6.

Hadrian. Epist. apud Auentin. lib 6. 505. See also Fox his *Mon. pag.* 184.

As Ier. 1. 10.

Platina.

4137a

leſtine 3. crowned *Henry* 6. Emperour, and his Empreſſe with his *holineſſe* feet, and when he had done ſo, ſtrucke it off againe with his foot, to ſignifie it was in the power of the ſame foot to take away his crowne that had put it on. Thus we ſee *Antichriſt exalting himſelfe aboue all that is called God*, and that in the higheſt degree. So that it may be admired, that any man hauing but his eyes open to compare the *Pope* with his owne picture, can doubt, that he is that *Antichriſt*; vnleſſe ſuch men be giuen vp *to a ſtrong deluſion, becauſe they receiued not the loue of the truth.* But it is lamentable to ſee learned men ſo blind-folded, as not to ſee this *Myſterie of iniquitie.* But more pernicious, that not ſeeing it themſelues, they would perſwade the world alſo, that the Pope is not *Antichriſt.* Is it time now to make Apologies for the *Pope*, not to be *Antichriſt*, when he ſo egregiouſly plaies the *Antichriſt*, euen vnder our noſes? when hee goes about to ſeduce, and withdraw the hearts of ſubiects from the *King*, from our gracious Soueraigne? It was *Tortus* his ſpeech, noted by the learned Biſhop, in his *Tortura*, to be Romes Doctrine, that *at the hiſſing of a flye, which is in Babylon*, namely at *Rome, the ſubiects would reuolt from the obedience of their Prince, and ſo by the window treaſon immediately entreth. The Pope is the flye of Babylon, who can make of the Prince, no Prince, of the ſubiect, no ſubiect, and the no ſubiect, againſt the no Prince; what may he not attempt? But this is, in caſe the Prince bee an Hereticke, or Schiſmaticke. And what is it for the Prince to be an Hereticke: forſooth, if hee doe not yeeld himſelfe the Popes Vaſſall; which* (ſaith the Biſhop) *is elſe to deny one of the prime Articles of the Chriſtian faith. It was the caſe of Philip le Bell.* Thus the Biſhop.

See *Fox* his *Mon. p.* 221.

1. Theſ. 2.

Tortura Torti pag. 328.

To proceede: the Pope mentioneth a graue Decree of his Predeceſſor *Paul* 5. no doubt he meaneth that Bull ſent hither into *England*, inhibiting his ſonnes the oath of allegiance. The *Pope* calleth it a *Decree of truth*, which muſt be diligently obſerued. For a taſte, I will inſert one ſentence of it, cited by the learned Biſhop: *Vobis ex verbis ipſis (Iuramenti) perſpicuum eſſe debet, quod huiuſmodi iuramentum, ſal-*

Tortura Torti pag 106.

uà fidei Catholicæ, & ſalute animarum veſtrarum, preſtari non poteſt. From the very words of the oath, it ought to bee cleare vnto you. that ſaith an oath cannot be vndertaken with the ſafetie of the Catholike faith, and the ſaluation of your ſoules. If ſo, good reaſon their *tongues* ſhould *rather cleaue to their gums*, then they take it; great reaſon, that neither *threats*, nor *flatteries extort it from them*: rather part with *life*, then *faith*: yea this they muſt bee ſo vndoubtedly reſolued of, that *If an Angell from heauen teach otherwiſe, then this Apoſtolike truth, let him be accurſed.* Here at laſt breakes forth the thunderbolt it ſelfe, which were enough to blaſt the very *Angels of heauen*; if, for ſubiects to denie due obedience to their lawfull Princes, were an *Apoſtolike truth.* But can a Chriſtian eare heare ſuch blaſphemie without horror, with any patience? This an *Apoſtolike doctrine*, an *Apoſtolike truth*? *Papall* it is, *Diabolicall* it is, raked out of the pit of hell. *Apoſtolike* it is not, neither from *Paul*, nor *Peter*: from *Paul* 5. but not from *Paul* the *Apoſtle*. *Paul* teacheth the contrary, *Rom.* 13. *Peter* the contrary, 1. *Pet.* 2. 13. how durſt you, you bleſſed *Apoſtles*, preach ſuch a doctrine, as is contrary to the *Apoſtolike truth of Rome?* either you muſt recant your doctrine, or loe a ſmoaking *Anathema* is breathed out againſt you.

But leſt thoſe holy *Apoſtles*, leſt *God* himſelfe, leſt *Ieſus Chriſt*, leſt the *holy Ghoſt*, leſt the whole ſacred word of God ſhould come within the danger of the *Popes* curſe, and all for the miſtaking of one word *Apoſtolike*, for *Apoſtaticke*. We are rather to thinke, that as *Manicheus* writing himſelfe *Apoſtle*, hence hee would conclude his damnable doctrines to be *Apoſtolike*: ſo the *Pope* calling himſelfe that *Apoſtolike* one, therefore all his lying *Oracles* muſt be taken for *Apoſtolike truths*. And ſee here alſo how impiouſly the *Pope* goes on to peruert, and prophane the ſacred *Scripture*. *If an Angell from heauen teach you otherwiſe, let him be anathema.* This was the *Apoſtles* ſpeech to the *Galathians*, rightly applyed. The *Pope* vſurpes the ſame words, but to his moſt wicked purpoſe. Herein alſo hee ſhewes himſelfe

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4137a

that great *Antichriſt*, who was of old noted to be an egregious falſifier, and peruerter of the Scriptures. Take one example: *Origen* ſaith, *Omnis ſermo qui profitetur, &c. Euery ſpeech that profeſſeth the expoſitions of the Scriptures, and the faith of them, and hath not the truth, is iuſtly to be vnderſtood to be Antichriſt, comming in Chriſts name, and ſaying, I am Chriſt, lying, and not able to ſhew the forme of truth in himſelfe.* How truely this is verified of the *Pope*, among infinite other inſtances of his audacious peruerting of *Scripture*, this one here, taken from the *Apoſtle*, may ſufficiently euince. *Origen. in Mat. 24. Tract. 27.*

But the *Oath* is preiudiciall to the *Catholike faith*: to what *Catholike faith*? you muſt vnderſtand there is a twofold *Catholike faith*: the one, that of the *Scriptures*, of the *Old Teſtament*, and the *New*, of *Chriſt*, and the *Apoſtles* and Prophets, of the whole *Church* of God in all ages, in all places of the world, which is therefore called the *Catholike* faith, becauſe it is vniuerſall, and this is the onely true and proper Catholike faith. There is another *faith*, that hath the name of *Catholike*, but with an addition, either expreſſed or implied, to wit, the *Romane Catholike* faith; and becauſe *Romane Catholike*, therefore indeede not *Catholike*, no true, but a baſtard Catholike faith. The obiect of this *Romane Catholike faith*, is together with the *Hiſtory* of the *Scriptures* (for the *myſterie* of the *Goſpell* contained therein to euery true beleeuers ſaluation, they exclude from being ſo much, as a *partiall obiect* of this their faith, but in generall onely, as an Hiſtory) the *Apocryphall Bookes*. Which Saint *Ierome* ſaith, are for *inſtruction of manners, not for inſtruction of faith*, all their *Traditions* which they call *Apoſtolicall*, all their *Decretales* and *Extranagants*, and aboue all, that which is the ſumme of all the reſt, the *Oracle of the Popes owne breaſt* inerrable; and ſo whatſoeuer his Holineſſe either hath taught, or ſhall hereafter teach, as he ſeeth to be moſt commodious for the preſent ſtate of the Church: all theſe are the *adequate obiect* of this *Romane-Catholike faith*. Among which Doctrines *Apoſtolike* this is one, to denie *fidelitie* to

Kings and Princes, when the *Pope* commandeth. This is an *Article of the Romane Catholike faith*, not to be violated vpon paine of damnation. So that to take the oath of *Allegiance*, and keepe it, as it cannot ſtand with the ſafetie of *Romane Catholike* faith, ſo neither of their owne ſaluation.

Vn. Sanct. Why ſo? By the *irrefragible decree of Pope Bonface 8. Porrò ſubeſſe Romano Pontifici &c. Finally, to be ſubiect to the Pontifie or Pope of Rome, we declare, determine, define, and pronounce, that euery humane creature is bound vpon neceſſitie of ſaluation.* But by what authoritie? The gloſſe giues the reaſon, from the very firſt word, *Porrò. Porrò, id eſt, Certè, quia ſic eſt: Truely, becauſe it is ſo.* A moſt *Papall reaſon*: for as the *Gloſſe* ſaith, *ſententiam, &c. that which is no ſentence, he maketh a ſentence: iniuſtice he can make to be iuſtice, yea of nothing ſomething: quia in his quæ vult, ei eſt pro ratione voluntas: In thoſe things which he will, his will is for a reaſon. Nor ought any to aske him a reaſon of his doings: ſic volo, ſic iubeo*, is ſufficient, *quia plenitudinem obtinet poteſtatis; becauſe he poſſeſſeth plenitude of power*: nor is he pure *homo*: and *if hee ſhall carrie with himſelfe millions of ſoules into hell, there to be puniſhed cum primo Mancipio, with the great Diuell of hell; yet let none preſume to blame, or iudge him for it.* So that, though he ſhould deceiue many here in *England*, perſwading them, that diſloyaltie to their Prince, that rebellion, and treaſon are *Apoſtolike doctrines*, and ſo leade them with himſelfe into hell, they haue their amends in their owne hands, as the *Pope* hath the Law in his. It followeth.

Decret. Greg. de Tranſla. Epiſc. ca. 3. gloſſ.

Diſtinct. 40. ſi Papa. In Gratian.

We in the meane time will entreat the father of lights, "that hee ſuffer not the heart of the Engliſh King to bee "blinded, who ſhall certainly learne, how great credit is "to be giuen to Catholike ſubiects in thoſe things, which "you may promiſe; who leſt they ſhould make themſelues "lyable to periurie, they had rather breath out their ſpirit, "then their voice.

Anſwer.

How? after all theſe blaſphemies againſt *God*, and his word, dare the *Pope* intreat the *Father of lights*? vpon what

4137a

confidence? vpon what hope to be heard? Will the *Father of lights* heare the prayer of the *man of Sinne*, *of the Sonne of Perdition*, of the *great Antichrist*, *the Beast full of blasphemies*? yea rather, as *Christ* forbad the diuell to confesse him, to vsurpe his name, to preach of *Iesus*: so we intreat the Pope, not to intreat for our *King* the *Lords Annointed*: hee needeth none of such prayers. Hee hath daily thousands of good Christians, of his louing, and faithfull subiects, to entreat the *Father of lights* for him, for his life, Crowne, Kingdome, happinesse; which prayers no doubt will preuaile with God to defeat all *Romes* prayers and plots, and practises, against our noble King, Church, and State. We know the Popes prayers to be meerely pharisaicall, in stead of *praying*, to *prey* vpon vs, vnder the colour of many *Pater nosters*, to *deuoure* our *habitations*. Against the Popes prayers here, our most humble, and harty prayers, and shall be to the *Father of lights* in the name of his *Sonne Iesus Christ*, that hee will not suffer the *heart* of our dread Soueraigne to be *blinded* with Popish bandishments, and faire promses, that so he may not too dearely buy the certaine knowledge; *how great credit is to be giuen to Romane-Catholikes, in those things which they may promise*. For note, how his holinesse in the very next words bewrayeth how little confidence is to bee giuen to such promises, as his Catholike Sonnes may make; for, saith he, *least they should make themselues liable to periurie*. But it is something, that the Pope had rather his *Catholike Sonnes* should by making faire promises, hazzard their fidelitie therein, then by taking the *Oath*, incurre the danger of *periurie*. Although a good Christian makes conscience as much of his solemne *promise*, as of an *oath*. But it seemeth, if his *Catholike Sonnes* should take the *oath*, the *Pope* puts them in minde, they should thereby expose themselues to *periurie*; so that if they doe but promise *fidelitie*, he teacheth them the very ready way to perfidiousnesse, and breach of promise: for if an *oath* cannot preserue them from *periurie*, how shall a promise from breach thereof? seeing both periurie and perfidiousnesse grow from the same root of Iesuiticall do-

ctrine, *Nulla fides ſeruanda cum hereticis: no faith to be kept with hereticks.* Herein therefore the *Pope* is to be commended, that ſeeing he tels vs plainly, he will keepe *no faith with heretickes*, neither will he make any faith with them. Onely herein he is moſt vniuſt, that not onely thoſe, who are the onely true, and orthodox *Catholikes*, he cals *heretickes*, and thoſe that are his ſonnes, and conſequently the limmes of *Antichriſt*, Apoſtates from the faith of Chriſt, he calleth *Catholikes*: but more eſpecially that hee goeth about to perſwade ſubiects, not to enter into couenant of *fidelitie* by *oath* to their rightfull, and onely Soueraigne King ouer them vpon earth, next vnder *God*; which couenant they ought not onely to make, being demanded, but betweene God and their owne heart religiouſly to vow, and before all the world faithfully auow. He that ſhall perſwade men from this naturall bond of dutie, is a traitour, and vſurper ouer God and man, euen the great *Antichriſt*. Howſoeuer, I am perſwaded the *Pope* hath no one *Catholike Sonne in England*, ſo impious, if he haue but a true *Engliſh* heart in him vn-Ieſuited, that he will refuſe, but rather moſt willingly take the oath, and be ready, whenſoeuer there ſhall be occaſion, to hazzard his perſon, and all his power, againſt any *Romiſh Spaniſh Innaſion*. They cannot be ſo farre blinded, and beſotted with Popiſh ſpels, and Ieſuiticall charmes, but that they will euer put an infinite difference betweene their *Engliſh*, and a *Spaniſh* King. But if any be otherwiſe minded, hauing exchanged his *Engliſh* for a *Spaniſh heart*, if he may not truſt himſelfe to take the *oath*, for feare of *periurie*: neither (I truſt) will his bare promiſe be taken, leſt whenſoeuer the *great flye* ſhould *biſſe* out of *Babylon*, he ſhould forget his promiſe, & turn *hornet* or *waſpe*, to ſet againſt the *Maſter Bee* of this *hony-flowing* hiue of *England*. But I truſt (for all the *Popes* charge here to the contrary) that no *Engliſh* Papiſt, will ſo far preferre his breath, before his life, that rather then ſpend the one in taking the *oath*, he will expire the other. It followeth.

" But that your vertue may be found more precious then
" gold, which is tried in the fire: teach that Kingdome, that

there

4137a

" there is no ſuch force in the crueltie of enemies, that it is
" able to extinguiſh the eternall fire of charitie in your
" hearts. Pray for them, that perſecute you, humilitie, pati-
" ence, concord, faſting, prayer, are your weapons, which in
" the cruell conflict, ye ought to draw forth, that the palmes
" of cœleſtiall triumph may flouriſh in your hands: for ſee-
" ing bleſſed *Peter* was forbidden to ſmite with the ſword
" the cruell aſſailants of Criſt: wee exhort you, hauing the
" preſent good of the Church before our eyes, that in the
" meane time you thinke the thoughts of peace, and that
" yee pray for eternall life euen for the King, while he takes
" away your mortall life. So muſt the ſouldiers of Chriſt
" make warre, vnder the banner of the Croſſe; the mouth
" of them that ſpeake wicked things, ſhall be confounded,
" ſeeing ye know not, to hate thoſe who torment you. But
" the Lord, who is able to turne your ſorrow into ioy, ſhall
" be at your right hand, that yee be not moued, and may not
" forget his teſtament, wherein he had bequeathed the in-
" heritance of the kingdome of heauen to his Imitatours.

Anſwer.

Wee may ſay of this whole clauſe in generall, as the learned *Biſhop* in his *Tortura*, vpon the very like purpoſe; where bringing in *Torto* his obiection, that the *holy Fathers* (* the *Ieſuites*, as Father *Garnet*, &c.) *ſent a good exhortation from the Citie, to the Catholikes in the Countrie*) (here in *England*; he ſpeakes it about the powder treaſon) *that they ſhould containe themſelues from all tumults*: ſaith, *Vetus ea techna eſt, ſæpe quidem detecta, & proin ſemper ſuſpecta: vt non alio magis tempore ſcribant inde Pontifices in eum finem, quam cum maleficium maximè meditantur. Mulcere his volunt Argos noſtros, vt ſibi ipſis dicant, Pax & tuta omnia, quo ſic repentina cladis irruat in eos, nil tale ſuſpicantes. Nan erat certè, cur monitionem illam nominares, que nobis nuncia eſt procellæ, certò tum ſemper imminentis. Quin & alia tum erat monitionis huius ratio. Tam enim placuit, tam certe ſpes erat Negotium hoc de puluere, vt nollent illud interturbari tumultu vllo, iuberent verò quieſcere alios omnes, vt huic vni locus eſſet, in quo poſita illi ſpes omnis.* That

Tortura Torti, pag. 287.

* Or at *Rome*, the Pope, and his Cardinals.

"is an old peece of craft, often detected, and therefore al-
"wayes ſuſpected: that at no time more the Popes doe
"write to ſuch a purpoſe, then when moſt of all they intend
"miſchiefe. Here they would ſweetly impoſe vpon our
"ſharpeſt wits, that they may ſay to themſelues, Peace and
"all ſafe, that ſo ſudden deſtruction may take them tardy,
"while they ſuſpect no ſuch thing. There was no cauſe why
"yee ſhould mention that admonition, which to vs is the
"meſſenger of a ſtorme, certainely then alwaies imminent.
"But there was alſo another reaſon of this admonition: for
"this buſineſſe of the powder-plot was ſo pleaſing, ſo cer-
"tainely hopefull, that they would not haue it interrupted
"with any tumult, but ſhould command all others to bee
"quiet, that this one buſineſſe might take place, wherein all
"their hope was lapped vp.

Thus by the iudgement of our graue and experienced *Fathers*, wee may learne what interpretation to make, what to expect, when *Romes holy Fathers* in their *Buls* exhort their *Sonnes to be quiet, and to containe themſelues from tumult*, as here the *Pope* doth. If thus they did vpon the *Gunpowder-plot*, all huſht, till the ſudden blaſt: doth not this extraordinary ſun-gleame foretoken ſome ſuch hideous ſtorme, ready to fall vpon vs? Is not this a ſprinkling of water vpon lime? or with oyle to ſuppreſſe the flame? The *token* which *Iudas* gaue to the apprehenders of *Chriſt*, was a traiterous *kiſſe*, and *Romes* ſignall to her treacherous attempts, is *Peace, peace*. But as the *French* ſay in their Prouerbe, *When the Spaniard comes to parle of peace, then double-bolt the doores:* ſo I hope, *England* will be ſo wiſe, as when they obſerue the *Popes* morning ſun-ſhine of peace from vnder a cloud, they will *prouide for a rainie day*. But to the words, in more particular.

In the forefront of this clauſe, here is twice mention of fire. And how great matter a little fire kindleth? This very word in the Lord *Mounteagles* letter, of fire, was that, which through Gods prouidence kindled in King *Iames* his conceit a ſuſpition of ſuch a like plot, as indeede it proued.

Vpon

4137a

Vpon whose iudgements wee may the more boldly suspect by the Popes twice mention of fire, that without doubt some fiery triall is now in hand, euen fire and sword. Here againe the *Pope* puts his *Sonnes* in minde of their *vertue*, and prowesse; as also of their *enemies*, the King and State: enough to blow the coales of their hatred, and so to exercise the eternall *fire* of their vnquenchable *charitie*. A *fiery charitie* indeede, of the nature of *wilde-fire*, or as the stone *Asbestos*, which once inflamed, cannot be quenched againe. But cannot *Pontifician charitie be lost*? be *quenched*? This is against your *Trent-doctrine*, which teacheth, *that charitie, with other graces may be lost*. But happily you meane, this your vnquenchable *fire* of *charitie* towards vs your enemies, is not a *gift of grace*, but a *Papall glosse*, or such a *charitie* as is of the eternall fire of hell, such (if so good) as poore *Dives* his *charitie* to his brethren in *hell-flames*; such, or the like *charitie* is this here. Whatsoeuer it is wee doe not greatly affect or desire this your *charitie*, but wee pray God, that wee neuer come to feele the *fierie vnquenchablenesse* of it.

For your weapons of *humilitie*, *fasting*, *prayer*, and the like, would to *God* we had no more cause to feare your *poysons*, and *pistals*, *treasons*, and *treacheries*, *falsehoods* and *flatteries*, more then these. But if the *armour* of your white sonnes *patience* were a little better scoured, and exercised among vs, we should as little feare these your pernicious weapons, as those your superstitious deuotions. But surely you must haue other gates *weapons*, then all these, to make good that *cruell conflict* you speake of, to win you those *celestiall palmes of triumph*. And your *fasting*, *prayers*, and *humiliation*, cannot but bode some notable enterprise now a preparing. What solemne *Processions* had you *vpon* 88? So that these your admonitions giue vs to prepare for some *cruell conflict* indeede. Else, what meaneth your exciting your sonnes to *patience*? as if they were in the *fierie triall*; as if they were to vndergoe a *cruell conflict*? you know it is ridiculous to meane it of the present state of things. But if your *sonnes* be in any hazard of a *cruell conflict*; we cannot conceiue how it

should

ſhould be, vnleſſe vpon the diſcouery of your *Armadoes* approaching towards vs, they ſhould in the meane time (to make all faſt in vnitie at home) be vrged to take the *oath* of *fidelitie* to our *King*, which refuſed, might bring condigne puniſhments vpon them. Although I am perſwaded, no *Engliſh Papiſt* is ſuch an vnnaturall miſcreant, yea ſo fooliſh and brutiſh, as he would betray his own deere natiue Countrie to a forraine *Tyrant*.

You exhort your ſonnes to pray for the *Kings eternall life*. Why? alas! Is his *temporall* in ſuch danger? *God forbid*. But wee pray alſo for his temporall life, that after a long, happy, religious gouernment, and raigne here, hee may at length come to enioy that *eternall Crowne of glorie*. But all your *prayers*, all your *patience*, and peaceableneſſe, you perſwade your *Sonnes* to, is with ſpeciall reference to the *preſent good of the Church*; vntill the opportunitie and ſeaſon ſerue to ſhew your ſelues in open colours. For the Kings *taking away your Sonnes mortall life*, it is ridiculous. But if your ſonnes muſt pray for the *Kings eternall life*, onely *while he takes from them their mortall*: we may make a queſtion, whether euer they will pray for him; at leaſtwiſe, if they keepe them quiet, and liue like peaceable ſubiects, as you ſeeme to perſwade them. For the reſt of your words, as, of *Chriſts Soulditers*, and ſo to the end of the clauſe, we paſſe ouer them; as being weary of your *blaſphemies*, and falſe applications. What part haue you, or yours in *Chriſts Teſtament?* vnleſſe your *ſonnes* vtterly renounce communion with your papall *fatherhood*, and flye to *Chriſt* and his *word*: vnleſſe you will as one of your Predeceſſours did quite abandon your Popedome, for the ſaluation of your ſoule; whereof there is ſmall hope, while you goe on in this manner.

See Platina in Cœleſtine 5. & Boniſ. 8.

Onuph. in Marcell. 2.

Memorable is that ſpeech of Pope *Marcellus* 2. who, *ſmiting* his hand on the board, ſaid, *I doe not ſee, how any, holding this high place, can be ſaued* Looke to it, O ye *Popes* and *Papiſts*, that adhere to ſuch an head. And if the *inheritance* thereof be promiſed to none, but *Chriſts Imitators*: what portion haue you therein? for wherein doe ye imitate *Chriſt*? yea,

4137a

yea, wherein doe yee not both teach and practiſe quite contrary vnto him? But your ſhameleſſe blaſphemies, and bold miſapplying of the Scriptures are ſo familiar with you, as we will giue ouer admiring of them. Onely we cannot chooſe whether we will or no, but admire one thing, that you propound *bleſſed Peter* for an example of not ſmiting with the ſword: hath any thing beene more familiar with *Popes*, then herein eſpecially to ſhew themſelues *Peters Succeſſours*, in ſmiting with the ſword? ſauing onely, that *Peter* drew his ſword againſt that rabble rout in defence of his Maſter: you draw your ſwords againſt *Chriſt* himſelfe in his Members, in *Gods Vicegerents* here on earth, the Lords *Annointed*. All of you challenge the power of *Peters* ſword: and ſome of you haue in your owne perſons drawne it out in open field; as Pope *Iulius* 2. when marching againſt the Emperour, his Liege Lord, he in a rage threw Saint *Peters* Keyes into *Tyber*, as too impotent to vindicate his quarrell, and pontifically drew forth *Pauls* ſword, ſaying, *If Peters Keyes could not, Pauls ſword ſhould.* I could put you in minde of your Predeceſſour Pope *Vrban* 6. how ciuilly hee carried himſelfe, yea what a racket he kept with his ſword among his owne Cardinals, thoſe eſpecially, that of all the reſt were the moſt learned and couragious: exerciſing vpon nine or ten of them the moſt barbarous examples of crueltie, and beaſtiall immanitie, and Papall inſolencie that euer I read or heard of. See Fren. hiſt. in Charles 7.

But the thing I admire in your example of bleſſed *Peter*, is this: that here you vſe it to your ſonnes, as a motiue to peace, ſith *Peter* was forbid to ſmite; and yet from this very example you deriue the authoritie of your Papall ſupremacie, as founded vpon *Peters* ſword. Memorable is that decree of Pope *Boniface* 8. (hee that in his great day of Iubile had two glittering ſwords borne before him, with *Ecce duo gladij hîc*) *Certè qui in poteſtate Petri temporalem gladium eſſe negat, malè attendit verbum Domini proferentis, Conuerte gladium tuum in vaginam. Surely hee that denieth the temporall ſword to be in the power of Peter, doth ill attend Chriſts word,* Extrauag. Com. in San.

ſaying, put vp thy ſword into thy ſheath. And ſo alſo to proue both the ſwords to be in the power of *Peter*, to wit, the ſpirituall, and the temporall, *Euangelicis dictis inſtruimur, Wee are inſtructed by the words of the Goſpell; for the Apoſtles ſaying, behold two ſwords here, in Eccleſiâ ſcilicet, doubtleſſe in the Church*: the Lord did not anſwer *it was too much*, but enough; therefore *both the ſwords are in the power of the Church.* Theſe be tall arguments for that *Boniface*, and your Papall breſt to deuiſe for the maintaining of your Antichriſtian Tyrannie and vſurpation.

Non nimis eſſe ſed ſatis.

But alas by theſe your diſtorted ſpeeches, neuer thinke to impoſe vpon our ſimplicitie ſo farre, as when yee talke of putting vp your ſword, wee ſhould be ſuch fooles, as not to looke at leaſt whether ours be ruſtie in the ſcabbert. You promiſe the *Palmes of celeſtiall triumphs.* What? as a reward of your ſonnes peaceable patience here a while, for the *preſent good of the Church?* or rather for the conqueſt of your Martiall attempts you are now about? Is the field already yours? May not yee *reckon before your hoaſt? Let not him that puts on his armour, boaſt as hee that puts it off.* But you fight vnder the ſtandard of the *Croſſe.* And we vnder Chriſts ſtandard. Euen now yee are about to verifie that propheſie, *Reuel.* 20. *of Gog, and Magog, compaſſing the tents of the Saints* (your Heretickes) *round about.* You thinke you haue vs incloſed in your net: but our comfort is, *fire ſhall come downe from heauen to deuoure you*, with your huge hoaſts; the victorie ſhall remaine on the *Lambs* ſide, againſt whom you doe giantlike make warre: for as you are that *Lady*, that ſay in your *heart, I ſit a Queene, and am no widdow, and ſhall ſee no ſorrow: therefore* (as it there followeth) *ſhall* your *plagues come in one day, death, and mourning, and famine*, and your *Babylon* ſhall be vtterly burnt with fire; *for ſtrong is the Lord God, who iudgeth her.* Doe yee beleeue this? ſurely your papall Atheiſme will not ſuffer you. But wee beleeue it, for *ſtrong is the Lord God that iudgeth you*; and *faithfull is hee that hath promiſed* deliuerance to his Church. It followeth.

Reuel. 18. 7.

" Let

4137a

" Let vs embrace you in the armes of Apoſtolike chari-
" tie, beloued Sonnes, to whom we promiſe the Fathers pa-
" trocinie, and moſt louingly beſtow our benediction.

Anſwer.

Pape and Ape differ but a letter: but their charitie to their Sonnes leſſe. This is that Father, whoſe charitie to his Sonnes is ſo Apoſtolike, as though he carrie millions of his ſonnes with him into hell, to be tormented of the great Diuell; yet no man may preſume to blame him for it, as we noted before. But all your impieties will paſſe for charitie it ſelfe, ſo it goe but vaild vnder Apoſtolike. Apoſtolike is a great word with you, and ſerueth at all turnes: onely ſtill you miſtake Apoſtolike for Apoſtaticke, which yee muſt be remembred of. But you promiſe the *Fathers patrocinie*. What *Fathers?* the heauenly *Fathers* ye cannot, for all your *power in heauen and earth:* your owne you may. But vpon what ſecuritie? what patrocinie can you promiſe to your ſelfe, and yours from that *Lake that burneth with fire and brimſtone, Reu.* 19.19,20. marke the place well, read alſo *Reu.* 14.8. *if any man worſhip the Beaſt, and his Image, and receiue his marke in his forehead, or in his hand* (namely whoſoeuer ſhall auow himſelfe a ſworne ſonne, or rather ſlaue to the Pope: nothing is more plaine, then that it is ſpoken of that *Romane Beaſt*) *the ſame ſhall drinke of the wine of the wrath of God, which is powred out without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy Angels* (behold what a *ſpectacle* Pontificians or Papiſts are made to the *bleſſed Angels!*) *and in the preſence of the Lambe; and the ſmoake of their torments aſcendeth vp for euer and euer, and they haue no reſt day nor night, who worſhip the Beaſt, and his Image, and whoſoeuer receiueth the marke of his name.* This is the portion and *patrimonie* of that *man of ſinne*, that *ſonne of Perdition*, that *exalts himſelfe aboue all that is called God*, as the Pope *ex profeſſo* doth: from which, what Papall *patrocinie?* what *Apoſtolike benediction* can giue protection or ſecuritie?

Or elſe not vnlikely the promiſe of the paternall *patrociny*

the Pope here maketh to his white ſonnes, the Ieſuites, that if they apply, and play their parts well, as no doubt but they will doe their beſt: and his *Apoſtolike benediction* to his lay ſonnes: for he is in ſome good hope that *Peters Patrimonie*, or *Pence*, which now would be turned into ſo many pounds will be recouered againe to the Pope, out of *England*, if his enterpriſe now in hand ſucceede to his hope, and expectation. Which is the maine vpſhot of all the Popes purpoſes, moſt artificially ſhaddowed, and myſtically inuolued in this *Breeue*.

Giuen at *Rome*, Saint *Peters*, vnder the ſignet of the Fiſher. *May* 30, 1626. the third yeere of our Popedome.

Anſwer.

At *Rome*. And *can any good thing come from Rome?* for what is *Rome?* Euen that myſticall ſpirituall *Babylon*, deſcribed *Reuel.* 17. *Rome* the preſent ſeat of that Antichriſt, now raigning there in his full height. How ſo? the Pope himſelfe is witneſſe. For the *Bull* (wherein he profeſſeth himſelfe the ſupreame ſoueraigne ouer Kings, and Kingdomes, to vnking them at his pleaſure, while hee would depriue them of their ſubiects *allegiance*) was dated at *Rome*, the prime ſeat of the Pope. Saint *Iohn* was told expreſly, that *Babylon the great*, the purpled *whore*, the ſeauen hils *Citie*, the ſeauen headed ten-horned *Beaſt*, was *Rome: The Woman which thou*
Reu. 17. 18. *ſaweſt* (ſaith the Angell to *Iohn*) *is that great Citie, which reigneth ouer the Kings of the earth.* It reigned then Imperially: it reigneth now Papally: Papally in name, Imperially alſo in power: for the Pope is a twofold head of that Beaſt, myſtically typed in his two-topped Miter, in the front whereof, was anciently written, *Myſterium*, that a man might point with the finger, *This is Antichriſt*. The Pope (I ſay) is a twofold Head, the ſeauenth Head as Pope, and alſo the eight
Crantz in Saxon. l. 8. cap. 6. Head, as Emperour, though not in name, *Boniface* the eight ſhewed it openly in his great Iubilee, when the firſt day thereof he came forth in his Pontificall robes, and the next day following in the Imperiall habit, and Diadem, with a naked ſword carried before him, ſaying; Behold, here two

ſwords.

4137a

ſwords. So that *Bellarmines* owne words of Antichriſt fall pat vpon the Pope, where he ſaith, *Erit enim Antichriſtus ſupremum & vltimum caput impiorum; & eſt vltimus Rex, qui Imperium Romanum tenebit, tamen ſine nomine Romani Imperatoris*: *For Antichriſt ſhall be the ſupreame, and laſt Head of the wicked; and he is the laſt King, which ſhall hold the Romane Empire, yet without the name of Romane Emperour.* And is not this the Pope of Rome? Doth not hee wholly poſſeſſe the ancient Imperiall dominion, and territories, in and about Rome, farre, and neere? Doth not he challenge ſupremacie of Imperiall power of all Chriſtendome, yea ouer the world? The Emperor that now is, hath not he his election, and confirmation from the Pope? the ſeauen Electors were made by the Pope, they nominate, and elect the Emperor, but all this is of no force, but as it receiueth approbation, and confirmation from the Pope: Nor is hee called Emperour of *Rome*. Hands off. That is for his holineſſe alone. So that, if, as ſome Pontificians would ſhift it off, that that Citie, *reigning ouer the Kings of the earth*, cannot be ment of *Rome*, as now it is, becauſe *Rome* doth not, as formerly ſo reigne: Let the Pope anſwer it, whether he haue not, or at leaſt vſurpe not a greater power, then euer the *Romane* Emperor had. The Papall *Rome* is called the *Miſtreſſe, Lady Queene of the world*. She ſaies, *I ſit a Queene, and am no widow, and ſhall ſee no ſorrow*. As Saint *Ierome* ſaith, *Iuxta Apocalypſin Iohannis, in fronte purpuratæ Meretricis ſcriptum eſt nomen blaſphemiæ, 1. Romæ eternæ*. *According to the Reuelation of Saint Iohn, in the forehead of the purple whore, is written the name of blaſphemie, to wit, of Rome eternall*. Take *Romes* own words, prouing her to be that Citie, reigning ouer all, and therefore the preſent ſeat of Antichriſt, now tyrannizing. When *Henry* the 7. was crowned at *Rome*, *Romes* words are recorded in Capitall letters, ſaying; *Ego Coronarum Corona, confirmo Principi poteſtatem, ſibiq́ue ſubijcio Ciuitates Gentium nationes, tueantur Aquilæ gloriam meam. Hæc Roma. I, the Crowne of Crownes, doe eſtabliſh power to the Prince, and ſubiect vnto him Cities, Countries, Nations, let the*

Bellar. de Pontif. Rom. l. 3. c. 15.

Reu. 18. 7.

Hieron. ad Algas in qu. 11.

Eaglet defend my glory. Theſe things ſaith Rome; or this is Rome. This is that *Rome* here.

Yea, this *Rome* is ſo the ſeat of Antichriſt, as this title could neuer finde reſt, til it neſtled it ſelfe in *Rome*. As, nothing reſteth out of the proper place. *Iohn* of *Conſtantinople*, for all his ambition, could not carrie it. How did *Gregory* cry it downe? Nor *Conſtantinople*, though then the Imperiall Citie, though ſhe had borrowed the name of *Rome*, being called *Nona Roma*, and *Greece* about, *Romania*, though it could ſhow her ſeauen hil-tops, as *Rome*; yet it was no place for Antichriſt to rooſt in. Antichriſt there, was but *tanquam piſcis in arido*; a fiſh out of his Element, on the dry land, where it is ſo putrified, that *Romes* Saint *Gregory* could not indure the ſmell of it. Pregnant to this purpoſe is the obſeruation of the learned Biſhop in his *Tortura*. His words are, *In Conſtantinopolitano cum fuit,* [b] *ſtultum, ſuperbum, ſceleſtum, peruerſum, profanum, blaſphemum fuit: idem autem intra bienny vnius ſpatium, in Romano, nihil horum eſt, &c. When the title of Antichriſt was in the* "*Biſhop of Conſtantinople, it was fooliſh, proud, impious, peruerſe,* "*prophane, blaſphemous: but within two yeares ſpace the ſame* "*being in the Biſhop of Rome, it was none of all theſe. And ſtrange* "*was the iudgement of* Phocas, *who iudged* (if wee beleeue "*Gregorie*) *that that impious & blaſphemous name was not fit* "*for the Biſhop of Conſtantinople; for it was proper to the Bi-* "*ſhops of Rome. Strange alſo was the minde of Boniface, who* "*accepted it; hee would not haue the Conſtantinopolitan to bee* "*ſupreme ouer all; for this was due to him, and the Biſhop of* "*Rome. Although, he that ſhould doe this* (by *Gregories* te-"ſtimonie) *was therein the imitator of Lucifer, the forerunner* "*of Antichriſt.* And *Gregorie* was a true Prophet, both waies. "For he told the Emperour concerning that word, that hee "who ſhould carrie it away, did thereby aduance himſelfe "aboue the honour of the Empire; and came it not ſo to "paſſe? He ſaid to *Anianus*, that to conſent in this wicked "title, was no other, then to looſe the faith. And hath faith "ſuffered no loſſe, ſince *Phocas* conſented to that wicked Ti-"tle?

[b] *Grrgories* own words cited.

[a] Yea, ſaith *Platina*, importuned *Phocas* for it, *Magna contentione.*

4137a.

"tle? ſo that *Gregories* Propheſie is true both wayes; *Et* "*Imperio, & Eccleſiæ perniciosa, vox iſta; & ſucceſſor eius* "*Bonifacius, quoad Imperium Lucifer, quoad Eccleſiam An-*"*tichriſtus:* that word was pernicious both to the Empire, "and to the Church; and his ſucceſſour *Boniface*, as touch-"ing the Empire was *Lucifer*, as touching the Church An-"tichriſt. Thus farre the Biſhop in his *Tortura*.

Rome then, not *Conſtantinople*, is the proper ſeat of Antichriſt. As Pope *Adrian* 4. ſaid: *Romæ noſtra ſedes eſt:* *Auentin. l.6.* *At Rome is our ſeat.* This *Adrian*, Breake-ſpeare an *Engliſh* man, was he that ſaid, *To conet the Popedome, is not to ſucceede Saint Peter in feeding the Sheepe, but Romulus, in committing Parricides, becauſe a man cannot attaine thereunto, without ſhedding the blood of his brethren, that hee may reigne alone.* Thus by the Popes owne voice, *Rome* and Antichriſt are well met.

But ſaith* *Onuphrius*, though the Biſhop of *Rome* be the ſole vniuerſall head, yet hee doth not, as other Patriarkes, vſe any proud titles, as to call himſelfe *Oecumenicus*, as hee of *Conſtantinople* doth, but ſtileth himſelfe *Seruus ſeruorum Dei, Seruant of the ſeruants of God*; onely the people in their ſolemne acclamations, giue him high titles. *Seruus ſeruorum.* What is this, but the very title of *Chams* curſe? *Gen.*9.25. yea, what is it, but the myſterie of Antichriſt, concerning all this ſuperarrogant pride vnder this vale of hypocriſie? For inſtance: The foreſaid *Adrian* writing to that noble *Fredericke* the Emperour, in the forefront, *Seruus ſeruorum, &c.* yet how is the whole body of the letter ſtuft out with nothing, but Antichriſtian inſolencie? And how did this lowly title ſuit with this his holineſſe extreame indignation,* when this Emperour, comming to him to be crowned, did out of ignorance (as vnacquainted with ſuch kinde of ſeruice before) hold the Popes left ſtirrop, inſtead of the right? For which one mortall error, this ſeruant of ſeruants could not be appeaſed, but thereupon refuſed to giue the Emperor the kiſſe of peace.

* *Onuphr. Annot. in vita Bonif. 3. Platina.*

* *Helmold. in hiſtor. Scla. c. 81.*

Thus

Thus at *Rome* onely Antichriſt domineereth vnder the title of ſeruant of ſeruants; as here it followeth of Saint *Peters*, vnder the ſignet of the fiſher. Poore *Peter* the fiſher, what a ſucceſſour hath he gotten, who vnder the name of *Peter* fiſheth all the world? as *they expound that of *Luke* 5.4. Launch out into the deepe: that is, *Peter and the Pope fiſh all the world.* So that not vnfitly is that ſpirituall Babylon or *Rome* ſaid to ſit vpon many waters, *Reuel.* 17.1. very commodious for *Romes Peter-man. No fiſhing to this See.* And all is fiſh that cometh to *Romes* net. Onely all his fiſh muſt be of the ſame kinde with that, which *Peter* tooke with *his Angle*, hauing in his mouth *a peece of* 20.^{d}. at leaſt, *Peters* tribute money, not for the Emperor, but for the Pope himſelfe. This fiſhers Signet or Ring is that, wherewith the Pope marrieth to himſelfe the Sea of the whole world, for himſelfe and his *Peter-men* to fiſh, as the Duke of *Venice* on euery Aſcenſion day marrieth the *Adriaticke* Sea to *Venice*, with caſting in a Ring into it, which priuiledge Pope *Alexander* 3. firſt gaue to the Prince of that ſtate.

*See *Bellar. de Pont. Rom. l.1. c.20.*

This Breeue was dated *May* 30. 1626. And as the Prophet told the King of *Iſrael: Strengthen thy ſelfe, and marke, and ſee what thou doeſt, for when the yeare is gone about, the King of Syria will come vp againſt thee: ſo let mee ſay to our King of Iſrael*, in the name of the Lord, *Goe, ſtrengthen thy ſelfe, and marke, and ſee what thou doeſt; for when the yeare is gone about*, by that time the 30. of *May* 1627. commeth about, *the King of Babylon* will giue ſome ſtrange attempt vpon *England*; as by all the prognoſticating ſignes in this Breeue, wee are giuen more then to coniecture. The yeare wherein it was dated, 1626. hauing two *ſixes* in it, are two figures of the *Beaſts number*, very ominous. But *Deus omen auertat.* Alſo in the third yeare of his Popedome. Popes yeares are as precious, as that day, which *Medea* begged of *King Creon* before her baniſhment, wherein her womaniſh malice ſo beſtir-

Seneca in Medea.

4137a

beſtirred her ſelfe, that by her witchcrafts ſhee conſumed the Kings houſe with fire, and made a cruell maſſacre of ſundry Noble perſonages, yea moſt vnnaturally euen of her owne Sonnes. And what maſſacres may not this preſent Pope, the head of that Antichriſtian Beaſt, yea of that Babyloniſh woman, *drunke With the blood of the Saints*, atchieue in *three yeeres and a halfe*, the time which the Antichriſtian Church (though moſt abſurdly) limiteth for Antichriſts Tyrannie; for whoſe blood-thirſtie crueltie, neyther the Kings owne houſe, no nor yet the Popes owne, though moſt *beloued Sonnes* can ſecure themſelues. Let vs conclude then with that prayer, as it was once intire in our *Engliſh Liturgie* in King *Edwards* dayes of bleſſed memorie: *From ſedition, and priuie Conſpiracie, from the Tyrannie of the Biſhop of Rome, and all his deteſtable enormities, from falſe, and Heriticall opinions, from hardneſſe of heart, and contempt of thy Word* and Commandements: *Good Lord deliuer vs.* And let all *England* ſay,

AMEN.

An Aduertiſement to thoſe my Countrymen whom the Pope calleth his *Catholicke ſonnes*.

MY natiue brethren Countrymen, or (if you will) *Romane Catholickes* (a title wherein you ſo much glory and which not onely diſtinguiſheth, but euen deuideth you from all true *Catholickes*, ſuch as *Rome* accounts *Hereſtickes*) although my deſire to ſpeake vnto you bee greater then my hope to be heard (ſuch is the vaile of Ieſuitical blind *obedience* wherein they haue ſhut vp your eares, and cloſed your eyes, that you ſhould not heare or ſee the truth, a farre more grieuous *Babylonian* or *Egyptian Captiuity* ſpirituall then thoſe temporall & typicall were to Gods people) yet at this preſent, neceſſity inforceth to aſſay at leaſt what cómon humaine prudence, or Engliſh ſpirit is left in you, as not altogether eaten out with that ſpirit of lethargy and benumbednesſe, wherewith the *Myſtery of iniquity* hath ſo wholy poſſeſſed many. And if at the worſt, my purpoſe herein ſhall proue fruſtrate, yet it ſhall appeare, that *we would haue cured Babylon but ſhe would not be cured*; and hereby I ſhall howſoeuer diſcharge the duty of one that hath *obtained mercy to be faithfull, delinering mine owne ſoule*, whither *ye will heare, or whether ye wil forbeare*. Yet I will hope the beſt, praying God to giue a bleſſing. Yea, why ſhould I not rather be moſt confident herein, that all of you will be ready to harken to ſuch a buſineſſe as this, which I am to propound vnto you? Only (as I haue premiſed in the Inſcription) I except and exclude the Ieſuites from my leaſt hope of perſwading them, becauſe the Arguments and Motiues, which may and ought ſtrongly to preuaile with you, are directly contrary to the very principles and Grounds of their Ieſuiticall Order. They haue altogether caſt off all hope of heauen, all faith in Chriſt, and inſteed thereof haue made choice of that offer, which Chriſt refuſed, namely: *the Kingdomes of the world, and the glory of them*; men they are of pragmaticall, and worſe then Machiauellian

4137a

anellian ſpirits, plotting either to ruine all Kingdomes and States, (or which is as good) to ſubiugate them to the Tyranny of *Rome* and *Spaine*? *Romes fiſhers* they are, who euer find *it beſt fiſhing* in *troubled waters*, by ſtirring vp cómotions, factions, rebellions, treaſons, arming and animating Subiects againſt their lawfull Prince; this is their doctrine, this their practiſe who ſo ignorant, as knowes it not? ſo that to goe about to perſwade them to imbrace peace, loyaltie, fidelitie, to leave off all their treaſonable practiſes in vndermyning States, were as much, as to inferre a new *Article of faith*, to belieue a poſſibility, that a true Ieſuite ſhould euer be conuerted to become a true Chriſtian; ſuch and vnreconſileable-ods *& vaſt chaſma* haue they put betweene the *order of Ieſus*, and the order of Chriſt; and they that are once of the *ſocietie of Ieſus*, ſhould neuer come to bee of the bleſſed Communion of Chriſt: ſo that ſuch is the venome of their factious *ſociety*, that no maruaile if they ſet the Sonne againſt the father, the ſubiect againſt the Prince, when they haue made *Ieſus* to be at vtter defiance and enmitie with Chriſt. Ieſuiticall doctrine is ſuch a Dye as will not eaſily giue place to any other colour, otherwiſe, then as Sathan, who *can change himſelfe into an Angell of light*, in appearance onely. The reaſon why ſo few, or rather neuer any, ſpecially Engliſh Ieſuites, renounce their diabolicall profeſſions, to imbrace the Truth, is becauſe they cannot enter into that Profeſſion, but with a kind of reluctancy at the firſt, (before they be hardned, and their conſciences ſeared,) not onely againſt the light of their conſcience, but euen againſt the light of reaſon, and nature it ſelfe, ceaſing to bee reaſonable men, to enter into a new order of *Incarnate Deuills*, whoſe *order* is to put out of order the whole *courſe of Nature*, ouerturning the very foundations of all humaine ſocieties, and all vnder the name of Ieſus; as if *Ieſus* were no more a name to ſignify the *ſauing of his people*, but were as much as * *Abaddon*, or *Apollion*, in the *Ieſuites* ſenſe; ſo that a *Ieſuite* being one, whoſe faith and profeſſion is an habituall and vowed wilfull Rebellion againſt God and Chriſt, againſt the very light of Nature, and of his owne con- Reuel. 9. 11.

 ſcience,

ſcience, becomes thereby ſo inuincibly obdurate, that hard it were to judge, whether Satan or he were likelyer to renounce their religion, ſauing onely, that the one is a Deuill, the other a Man, or in mans ſhape at leaſt. For we know, Chriſt hath ſaid, that *the ſinne againſt the Holy Ghoſt ſhall neuer be pardoned.* And the reaſon is giuen by *Diuines*, becauſe it can neuer be repented off, no more then that of the Deuill, whoſe ſinne was, that *againſt the Holy Ghoſt*, when he firſt forſooke the truth, to betake himſelfe to that *order*, wherein for his Antiquity, and pregnancie, hee merited, long before the new and laſt *Saint Ignatius*, to be the *Grand-Father* and *Founder* of this new *ſociety*.

Leaue we theſe therefore, as Chriſt did the wilfull-blind Phariſes, to periſh together, of whom he ſaid, *Let them alone they be blind leaders of the blind, and if the blind leade the blinde, they ſhall both fall into the Pit:* and let me ſpeake vnto men, to Engliſh men, to wiſe men, ſuch as haue not ſo farre vowed themſelues captiues to Babylon in their *blind obedience*, as to diſauow their common ſence and reaſon. Tell me if there be euer one among you all, ſo farre beſotted and intatuated with Ieſuiticall Illuſions, that treaſon & rebellion againſt your Soueraine Prince ſhould be ſo meritorious, as to merit ſome better Kingdome then this of *England?* yet can your common ſenſe & reaſon be ſo farre tranſported as to think you ſhall be in happier caſe vnder the Spaniſh yoake, then vnder the gouernment of your owne natiue King? What nations or kingdomes ſo miſerable as thoſe vnder the Spaniards inſolent, & intollerable tiranny? To ſay nothing of the *Weſt-Indies*, whoſe wretched ſlauery hath been the ſubiect of large volumes, ſetting out the matchleſſe examples of Spaniſh cruelties; enough to cauſe euen thoſe barbarous heathen to abhorre heauen it ſelfe, if it were (as the iugling Friers & Ieſuits falſly informed them) the reward of Spaniards, with whom they would be loath to goe thither, vpon any tearmes: to ſpeake as little of our neighbour *Netherlands*, once vnder the Spaniard, but whoſe ſaluage and treacherous crueltie grew ſo intollerable, that they ſhooke him quite beſides the ſaddle; enough to

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4137a

proue him vnexpert in the Art of good Horſe-manſhip, which conſiſts rather in the well mannaging and moderating of the *Raines*, then in the rough and ouer imperious vſage of the *Rod* and *Spurre*: to paſſe by alſo thoſe goodly Countries in *Italy*, as of *Naples*, *Millain* and the reſt, how groane they vnder that *Iberian* yoake? how the people, once conquerours of the world now made ſlaues, their Nobility debaſed, their ancient Gentrie defaced, and all trampled vnder the Spaniards proud foote? Go no farther then Spaine it ſelfe: Aske that company, that came lately out of Spaine, and tooke a full view of the Spaniſh Regiment; they can tell you how vnworthy it is to become ſo much as a Paterne for the Noble State of *England* to follow. How baſe and wretched is the whole Commonaltie of that Nation, though *Natiues*! What ſlaues vnder a Tyrant, rather then Subiects vnder a King? There no lawes are in force, but ſuch as eſtabliſh and abſolute tyranny. There, euery monyed man may not bee permitted to purchaſe lands, no, nor to buy himſelfe good victualls, but according to his ſtinted pittance, a pound of Beefe or ſo. There the common vulgar (for all their great Maſter is Lord of ſo many mynes) are glad of coper coyne, inſtead of ſiluer (*for who goes worſe ſhod then the ſhoomakers wife?*) and if he chance to get any ſiluer, purchaſed with his double commodities, he muſt be ſure to pay the King and the Prieſt in the pureſt coyne; for if he offer them the baſe, the King will ſtraine, the Prieſt can finde no hands to receiue it, turning away his face, as though he cared not for money, and ſuch an offence is not abſolued, nor expiated, without ſhere ſiluer. As for his baſe coyne, that, he may lay out to haue as baſe commodities for it, not halfe ſo good penny-woorths, as our poore haue at the Chandeler for their farthings. For as neere as they can, the ſeller ſhapes his price according to the ſtuffe, or mettall, which the buyer bringeth: Their taxes are intollerable. Take but one inſtance: the common meritorious Curtiſans: that trade for three pence a turne, muſt pay one penny of it to the King, and another to the Pope, and haue but the third penny to herſelfe; though it be too much,

vnleſſe ſhe deſerued it better. To ſay nothing of the miſerable captiuity of the Spaniards, who ſitting at dinner, or ſo, if the Prieſts bell doe but tinkle at the doore, his Dame, be ſhe neuer ſo buxome or debonaire, louely or dainty, away ſhe muſt to priuate ſhrifte, while the *good-man* muſt be glad to bite vpon the ſower hearbes of cholerike jealouſie, leauing his dainty (Kates perforce alas!) to the Prieſt, to feede vpon. O poore Spaniards! yea ſome of them, informed by our Engliſh then their Gueſts, how free wee were in *England* from ſuch bondage, deepely ſighed (as farre as they durſt) ſaying, *England* was happy, and enjoyed Heauen, whiles themſelues were tormented in Hell and Purgatory. And tell mee now O yee *Engliſh Romain Catholickes*, doe yee enuy the happineſſe of the Spaniſh yoake? Is it ſo ſweete, trow you, to exchange for it your Engliſh liberty? Yet, though you affect it neuer ſo much, though Ieſuiticall eloquence neuer ſo fairely guilt ouer with the golden promiſes of Spaine may intoxicate you with a brainſick ambition of becomming great Magnificoes: yet ſoft a while; you muſt not looke preſently to go cheeke by iowle with ſenior *Spaniole*, to bee vſed altogether ſo fauourably, as your Don is: For he is a Natiue of Spaine: you Aliens, he is, for all his Maſters yoake, poore and true to his King, ſo poore, that he cannot chuſe but bee true; for yee ſeldome or neuer heare of rebellion, or treaſon in Spaine by a Spaniard. Why? becauſe the poore ſnakes are kept ſo cold, that they want courage & ſtrength to ſting: but in England it is otherwiſe. As king *Henry* 4, of England a wiſe Prince, who *full well knew the humour of the Engliſh* (they are a * graue authors words) *in his admonition to his Sonne, at his death*, ſaid, *of Engliſh men, ſo long as they haue wealth and riches, ſo long ſhalt thou haue obeyſance: but when they be poore, then are they ready to make inſurrections at euery motion.* For as *Alfred* of *Beuerly* ſang of England in his Poem.

Remaines of wiſe ſpeeches pag. 210.

Ibid. in Epigr.

Libera gens, cui libera mens, & libera lingua,
Sed lingua melior, liberiorque manus.

A Nation free, whoſe minde, whoſe tongue is free:

But

4137a

But hand then tongue will better, freer be.

And what liberty doe not euen you your ſelues here inioy? wherein are you reſtrained, vnleſſe a little in that wherein it were happy for you, that ye had not the leaſt communion at all, I meane your Romiſh Religion? But of that Anon. But ſay, any ſhould renounce the beſt natiue properties of Engliſh men, which is, fidelitie and loyaltie to their Prince and Country; and retaine the worſt, to wit, an itching affection after noueltie and change: Say, that the Ieſuits with their Circean Cup, ſhould ſo transforme our Engliſh, as Vliſſes his men, into Hoggs, as when the hungry Wolfs or Fox ſhould ſee me to preſent to their ſmell ſome gratefull cõmodity, they ſhould inconſiderately with the ſnowt of ſenſuality caſt open the doore of their owne ſty, and ſo let in the rauenous Beaſts to prey both vpon themſelues, & the whole litter, turning their habitations into Dennes of ſuch wild Beaſtes. In plaine tearmes, ſay, that if the ſubtile and cruell Spaniard were now with a great Nauy vpon our narrow Seas, ſeeking to arriue on our Coaſt, but could not, while we kept our Sinque-Ports and Forts well guarded, yea ſpecially, ſo long as we were all faſt knit in vnity among our ſelues, like true Engliſh-men; but that the Popes *Catholick ſons* ſhould be perſwaded, for the obtaining, at leaſt, of the liberty of their conſcience (if not to plunge themſelues into a further thraldome) to riſe vp for the *Catholick King*, by which meanes he might haply ſet footing in England: what thinke you then ſhould become of you? Grandees all of you would be. Yea Grand deuills, and ſuch as your new maſter of Spaine would neuer account worthy to be truſted, ſo much as to digge in his ſiluer Mynes in the Weſt-Indies, who ſo vnnaturally would not ſtick to betray your deare natiue Countrey. Nay would he not ſpare that labour and coſt to carry you ſo farre to bee his ſlaues (though, as *Mendoza* anſwered *Henry* 3. of France, that if his Maſter had conquered England in 88. the Engliſh ſhould haue had the ſauour to be tranſported to digge in his Indian Mines) and by the way ſow you vp cloſe in the old Romaine Culleus, *a leather ſack*, (the ancient reward of Parricides.)

caſting

casting you into the Sea, as vnworthy to touch any Element, that would vnnaturally betray that sweet Country, wherein you first receiued your Being, and breath? The Spaniard hath his lesson *ad vnguem*, *Amo proditionem, odi Proditorem*; *I loue the Treason, but hate the Traytor*. Or say, that necessity may inforce him for the present to allow you to breath still in England, to be his Drudges and Vassals (as it was with *Iuda* at the *Captiuity in Babilon*) to till the ground for him, to carry him in prouision for the warres in his conquest of the rest of Christendome, and to feed his hungry proud Spaniards, sucking the sweet of your sweat continually: yet consider, whither you will account this a condigne recompense for such a foule treason; yea consider also, what yee haue now purchased in comparison of that, which yee were before, when yee liued like free Englishmen, euery man vnder his owne Vine, and vnder his owne Figtree.

But why doe I so much as suppose or imagine the least probabilitie of the comming to passe of any such prodigious euent? God forbid. I assure my selfe, none of you will euer turne such vnnatural Miscreants, to betray your natiue Country to the Spaniard; neither if any would be so mad, will our good God euer forsake this his inheritance, wherein he hath so many thousands of his faithfull and vowed seruants, who haue not *bowed the knee to Baal*, *or kissed his mouth*. And you cannot but know so much (as little acquaintance as is allowed you to haue with the Scriptures) that so long as but one *Lot* was in wicked *Sodome*, euen the power of the Omnipotent himselfe was suspended from taking reuenge vpon it, till *Lot* was safely prouided for; and if but *ten righteous* had beene *found* in the Citie, God had spared it for their *sakes*. Therefore, neuer let any Romish or Spanish hopes feed themselues with such a vaine conceit of Englands Conquest, vnlesse the conniuence at your innumerable corner-Idols may indanger vs, wherein you notwithstanding place your chiefe confidence. But yet suppose, any of you, more zealous then wise, and truely vnderstanding, alleadge the *Catholike cause*, and the liberty of conscience, as preponderating all other mischiefes

4137a

chiefes, the freedome of Religion, and of the ſoule being to be preferred before the thraldome of the body, yea and the betraying of your earthly Country not to be forborne, for the merriting of an heauenly: this indeed may ſeeme a waighty point, and therfore not vnworthy altogether in this place of our deepeſt conſiderations, for the diſcuſſing of ſuch a difficulty.

To begin then at the head-ſpring of this our diſcourſe, it is no newes vnto you, that the Pope of late hath ſent his *Bull* or *Briefe* into *England*, recommended to all his Catholicke ſonnes of *England*, wherein he chargeth you by no meanes to take the *Oath of Allegeance* or *fidelity* to your *King*, but rather that you ſhould account him for your *Enemy*; the ſumme is that you ſhould bee armed with the ſpirit of rebellion againſt your King and Country, when occaſion of the *Catholicks cauſe* ſhould ſerue to ſhow your valour in the open field, as ye may all more plainely ſee in this briefe vnfolding of the *Briefe*.

How? to charge *ſubiects* to diſauow their fidelity to their Prince? by what authority? who hath ſuch power ouer men, to diſpenſe, to diſſolue, to abſolue from the bonds of duty and obedience, which *naturall ſubiects* owe to their King? By what lawe or example? God in his word hath taught the contrary. But Chriſt Vicar hath this power: but Chriſt practiſed the contrary. But the Apoſtolicke ſucceſſour of *Peter* may doe it: but *Peter & Paul* both, preached, practiſed the contrary: ſo all the Patriarckes and Prophets: Yet Chriſts Vicar, *Peters* ſucceſſor, are titles not lightly to be regarded; to which is added alſo, *Head of the Church, Oracle of the world, to whom is committed all power in heauen and earth, who cannot erre, to whom all muſt be ſubiect vnder paine of damnation*, and much more then I can tell: Huge titles, enough to intoxicate and infatuate filly and ſimple ſoules, yea and to dazzle the eyes euen of the acuteſt wits with their glorious luſter, where they are attended or entertained but with credulity.

But if there be any truth at all in theſe things, concerning

the Pope, whence (in the name of God) hath he theſe titles? From what ground of truth? He dare plead, from *Scripture*. From *Scripture*? Hold you there, we deſire no better euidence, or vmpire in this cauſe: you will graunt then, that the Scripture is of authority in it ſelfe to challenge our faith to reſt vpon it, as a moſt ſure rule. Yes, but with condition (as you are taught) if it haue authority from the *Church*: From what Church? What Church? Of *Rome*: From whoſe mouth? who muſt pronounce the verdict? The Pope forſooth: if ſo then the Popes power is not built primarily vpon the Scriptures but vpon himſelfe, and ſo he is Iudge in his owne cauſe. The Pope belike lendeth authority to the Scriptures, and they againe repay him with his owne minted coyne, by confirming his ſupremacy. This is pretty. Iuſt as *Boniface* confirmed *Phocas* in his vſurped Empire, and *Phocas* reciprocally ſettled him in his Papall ſupremacy. Or as the * Pope makes Saints, who by that meanes receiuing a power and merit, are by their Canonization qualified to become interceſſors for their Canonizer, his Holineſſe. What a coniuration-circle is here? but pitch we vpon the center. If the Pope giue the authority to the *Scriptures*, preſcribing and limiting them their ſence: whence then hath the Pope this authority? From *Chriſt* as his *Vicar*. How proues he that? From *Scripture*. But what authority hath the Scripture for this, till firſt it receiue it from the Popes breſt? Come, come; let ſuch popiſh jugglings impoſe vpon fooles; and ſuch turnſicke windings cauſe the braines of young children to runne round, and to conceit that the whole earth runnes round, when it ſtandeth ſtill vnmoued. But let men be guided by reaſon, vnderſtanding iudgement. He that *denyeth principles*, is to be deteſted, not *diſputed* with. It is a *Principle* in *Diuinity* that the *Scripture* is, and euer hath beene *the rule of Faith*. Yes, ſay your Pontificians, a *Partiall rule* but not *Totall*; the vnwritten word is to be added. What is that? *Apoſtolicke traditions*. Apoſtolicke? That ſounds well. Well; let not Apoſtolicke Traditions croſſe Apoſtolicke writings, and haue with you. But other wiſe looke not that your penny of Traditions

* See *Ciacrillas in vita Sixti 5.* where this Pope hauing canonized the *Anchorite Didacus* for a *Saint* makes his ſolemne prayer to God to be ſo *fauourable to his humility* as (ſaith he) *by the pious prayers of thy Saint Didacus, we may merit to be exalted to eternall glory in heauen.*

Contra negantem Principia, non eſt diſputandum.

4137a

Traditions ſhould paſſe for current ſiluer with vs, for waight and pureneſſe, as the Scriptures, in point of rule of Faith, for all the Pope ſtampeth them with the *Image* and *Superſcription* of *Apoſtolicke*. *Abrahams wells* are now *digged* ſo deepe, ſo large, as not all your *Philiſtian* rubbidge can ſtop them vp, not Apoſtolicke, not all *Romes* holy *Reliques*, or peeces of *Chriſts Croſſe* & the reſt. But neither is *Apoſtolicke Tradition* enough to make vp the other moity of the partiall rule parallell to Scripture, by Pontifician confeſſion; for neither will thoſe ſerue the Popes turne. What then? How ſhall the rule of Faith bee eeked out to the intire perfection to pleaſe the Pope, in caſe his Holineſſe would come within the compaſſe of any rule? Yes: there is (forſooth) *the liuely Oracle or voyce of the Church*, which being of an vnlimited latitude, doth conſummate the rule of Faith; and the Popes breſt is the fountaine, whence theſe waters of *Romes* ſanctuary flow. But the truth is (if there were any truth in it) this *rule* is ſuch, as will not indure copartnerſhip with *Scriptures* and *Traditions*, for all they be *Apoſtolicke*, but is the ſole and ſupreme *Rule* whereby thoſe muſt be ſquared & whereto they muſt be conformed. Nor is this *Rule* of the *Popes breſt* certaine, but ſometimes it giues one ſence of Scripture, & ſometimes another, according as the changeable & various condition of the *Church* requireth. This is a *Myſtery* which perhaps many of you the Popes *Catholicke ſonnes* will hardly belieue, ſpecially ſuch as are indued with any iudgement & enjoy the priuiledge to haue the free vſe of your reaſon without papall reſtraint: but if any doubt of it, we haue ſufficient authentick records for it, the beſt that *Rome* can afford.

But come, doe but ſtraine courteſie a little with your *Ghoſtly Father*, and let vs enter in a little priuate ſad conference, and let *right reaſon* be the *Moderatour*. Tell me (as *Paul* asked *Agrippa*) *Belieueſt thou the Scriptures of the Prophets and Apoſtles? I know you belieue.* Surely if yee doe, you may anſwere with *Agrippa*, *Almoſt thou perſwadeſt mee to become an* Orthodoxe *Chriſtian*, and true *Catholicke*. And reſt but vpon the Scriptures, and I will ſay, *Thou art not*

farre from the Kingdome of God. But to reſt vpon the voyce of the Pope, and not vpon the expreſſe words of Scripture, what is it, but to ſuffer him to *plucke out both your eyes*, that ſo he may the more eaſily lead you blindfold into hell? Or what were this, but to make the Pope your *God*, aboue God and Chriſt, and ſo to adore him, who thus *aduanceth himſelfe aboue all that is called God?* Fye for ſhame, as God hath giuen you reaſon, vnderſtanding and iudgement, ſo in the name of God vſe it to his glory, that gaue it, and ſuffer no man to cheate you of it, leaſt you proue more ſottiſh then thoſe heathen, who *worſhipped the creature in ſtead of the Creator, who is bleſſed for euer.*

But you are perſwaded of the Popes *inerrability*, as being *Chriſts Vicar*, *Peters ſucceſſor*, as hauing continued in the See of *Rome* euer ſince the *Apoſtles* times, ſo as not any *Biſhops See* in the world hath done the like. What then? all Biſhops and Miniſters of the Word may be ſaid to be Chriſts Vicars, and Succeſſors of the Apoſtles, while they execute their Miniſtry, as Chriſt and the Apoſtles did. But neuer any man was Chriſts ſole *Vicar* ouer his Church. This prerogatiue is peculiar to the *Holy Ghoſt*, that *Other Comforter*, who onely cannot erre, *leading* Gods people *into all truth.* As for *Peters Vicarſhip*, he had it but in common with his fellowe-*Diſciples.* Wee paſſe by thoſe places of Scripture, which Pontificians haue miſerably peruerted to this purpoſe. Doe but looke in my anſwer to this Bull or Brieue. And for lineall vninterrupted ſucceſſion of the *Bp.* of *Rome* from the Apoſtles times: what is this to the purpoſe, to proue the Popes *Vicarſhip* or his *Succeſſors-ſhip?* Certainely it makes wondrous much to fulfill all thoſe Prophecies in Scripture, concerning Antichriſt, whoſe Seat is *Rome.* For may not the ſame Church of *Rome* (ſpecially if we meaſure it by the place where it is fixed) in ſo long a tract of time, come exceedingly to differ from that it was once, in the more pure and primitiue age of it? Doth not experience teach you, that the ſoundeſt, and ſolideſt Oake in time growes rotten, hollow, a neſt for Owles, and ſuch like night-birds, vnuſefull for building,

4137a

building, and at laſt, good for nothing but the fire? And yet the while, it is called by the name of ſuch an Oake ſtill. The *Church of Rome* at firſt was ſound and Apoſtolicall, while it kept the *Apoſtolicke Faith*: but might not time make it rotten, and yet be called Apoſtolicke ſtill? *Bethel* (as much as the houſe of God) ſo called at firſt by *Iacob* who erected there an Altar for Gods pure worſhip, yet retained that name ſtill in *Ieroboams* time, euen when it was wholly polluted with the Idolatry of one of his golden Calues erected there. Ancient goodly Chanels haue beene in time ſo choaked vp with mud and grauell, that the maine ſtreame hath beene diuerted and driuen another way, and yet haue retained the name of the old chanell ſtill. Yea that goodly Cittie *Ieruſalem*, in Chriſts time, when it crucified Chriſt was called the *Holy Cittie*; and for all that God hath made that now a curſed heap, and the Country about it a deſolation, neuer to be repaired: yet your Pontificians eſpecilly call it the *Holy Land* ſtill; which notwithſtanding is neuer a whit the holyer, though by the Popes ſubtile inſtigation, ſo many thouſands of ſoules haue periſhed about the pretended quarrell, out of a blind zeale of recouering it againe; which whither regained, or no, the Pope was ſure not to looſe by the bargain; for if he had regained it, it might haue brought the greater income to his coffers by the trade of ſuperſtitious Pilgrims at leaſt; although hee hath ſome footing there with the Turke: but he was ſure during the quarrell, to inlarge his Papall Dominions at home in Chriſtendome, which he did: but this by the way. You ſee then, that continuance of antiquity in name and title, may notwithſtanding ſtand with altering the propertie and true nature of the thing. Did not the Prophet ſay of *Ieruſalem*, *How is the faithfull Cittie become an harlot? It was full of iudgement, righteouſneſſe lodged in it; but now murtherers, &c.* And may it not proue ſo with *Rome*, for all you ſtill call it *the Apoſtolicall See*? And what will you ſay then? What if *Apoſtolicall*, in *title* bee turned into *Apoſtaticall*, in *truth*? What if *Tu es Petrus, &c.* and *tibi dabo claues, &c.* and *Orani pro te Petre, &c.* and, *Omnis mihi po-*

testas data &c. & Ecce duo gladij hic: sat est: all proue, by the Popes peruertings, to make vp the *Mystery of iniquity*; and by fastening all to Rome, proue her the Mistres, and *Mother of whooredomes.* For let me tell you, you cannot finde me out the exact and true naturall *Mystery of iniquity* indeed, but vnder the vaile of such titles, borrowed from Scripture. None can be *Antichrist*, but he must call himselfe the *Vicar of Christ*, the *Successor of Peter*, the onely one vpon earth, that *cannot erre*, and the like; transtating the whole power of Christ vnto himselfe. To bring in the *Turke* for a Corriuall with the *Pope* for the title of *Antichrist*, is to dreame waking, and to bewray extreme ignorance in those two great *Mysteries*, the one of *Godlinesse* the other *of iniquity*. For all the *Turks* Alcoran cannot make one compound of the *Mystery of iniquity* whereby *to deceiue with strong illusion, if it were possible, the very elect*, For take but a breese suruey of *the Mystery of iniquity.*

This *Mystery* began to take roote in the Apostles time, as
2. Thess. 2. Saint *Paul* speaketh, but was letted to grow, by the Romaine Empire (as the learndest Fathers haue interpreted, and experience hath made it euident) and by manifold *Persecutions* for the space of aboue 300. yeares. Then *Constantine* the great, like *Noahs Doue* after the *Deluge* bringing an *Olive branch* of peace; and after a sad winter, a mild spring, and sommer to the Church, setting a Coronet vpon the head of *Syluester* the 1. *Bp. of Rome*, then the imperiall City, at what time there was a voice heard from Heauen, *Hodie venenum effusum est in ecclesiam, This day is poyson powred into the Church:* from this time forward began the Root of this *Mysterie* to sprowt and spring, bud forth and blossome aboue ground, howsoeuer nipt by sundry frosts, as an ouerforward shoot in the spring. For Rome, by vertue of being the prime Imperiall City, and the Bp. of Rome, by vertue of his new Crowne, began from henceforward to stickle for the supremacy ouer all other Churches. Yet, at the first, his best Plea was, a counterfet and foisted Decree of the Nicen-Councel, by which hee would claime the Presidency of the African Counsell,

4137a

Councell, whereof Saint *Augustine* was. But the whole Councell cryed it downe, hauing openly conuinced the Bp. of Rome of forgery. For as yet, the Bp. of Rome had not learned, how he might deriue this streame of *Supermacy* to Rome from the fountaine of Scriptures. But still the *Mystery* fastened the roote euery day more & more, and got ground, vntill *Boniface* 3. about the yeare 606. by earnest suit and importunity, as their owne Platina recordeth, obtained of the Parricide *Phocas*, that the City of Rome should be the head, and Mother city ouer all other. But what was this to the *Papall Supremacy?* yes: for vpon the Headship of Rome, the Pope now founds his owne Headship ouer the Church, & all Church men; that he might proue himselfe to be *that man of sinne*, that *Son of Perdition*, who *exalts himselfe* (marke it well) *aboue all that is called God, sitting in, vpon, or ouer the Temple of God.* For *Phocas* his meaning was not; when hee granted the prebeminence to Rome before other cities, whose emulous corriuall *Constantinople* her younger sister had bene, *Phocas* now stinting the strife; that therefore the *Bp. of Rome* should haue that absolute soueraignty ouer all, as euen *Boniface* then began to arrogate to himselfe, who of Bp. of Rome (a title which he had had with other *Patriarches* in common, only hauing precedency of place, in regard of the prime Imperiall city) now is turned Pope of Rome, challenging the soueraine authority of sole Father of the Church, with his * *Volumus & Iubemus, we will and commaund*; which *Motto* this first Pope of Rome brought in with an innouation of the ancient custome of the Church, of assuming the power of election and inuestiture of Bishops into his owne hand; whereupon his Papall word was, *Volumus & Iubemus*. So that thus this *Boniface* became the first stemme or eminent branch growing from the root of the *Mystery of iniquity*. Here began Antichrist to display himselfe, whose immediate *forerunner* (as *Gregory* Bp. of Rome but a little before called him) was *Iohn of Constantinople*, who taking vpon him that *blasphemous name of vniuersall* Bp. (as *Gregory* termes it) was therefore the forerunner. A most true Prophecy; Now *Boniface*, *Gregories* next succes-

2 Thess. 2.

* See platina.

sor

ceſſor but one, is the *Antichriſt*, whoſe *forerunner* was *Iohn*. All you that are verſed in the ſtories of the Church, know all this to be true. This branch henceforward ſpreads further and further, and mounts higher and higher, till *Hildebrand*, Pope *Gregory* 7. who added another maine branch to the former, to wit, *domination ouer Kings and Princes*, which the Pope had ſtriuen for before (the *Miſtery of iniquity* ſtill working, but *Rome was not built in one day*) but could not obtaine full poſſeſſion of it, till this *Hildebrand*, who begins *Iupiter-like* to *thunder* out his excommunications againſt the Emperour. This *Hildebrand* ſate about 1000. yeares from the deſtruction of *Ieruſalem*, fulfilling the prophecy, of letting *looſe* the Deuill after 1000. yeates; for * he was a Coniurer, got the Popedome by Satans meanes, exerciſed the vſurped power of Satan ouer the Kingdomes of the world, & brought in that * *doctrine of Deuils*, in *forbidding marriage* to Prieſts. He began to peruert the Scripture to his wicked purpoſes, as the Deuill did to Chriſt, which (ſaith *Bruno in vrſpergenſis is a moſt groſſe kind of Idolatry*. From this time forward, this tree of the *Myſtery of iniquity* did thriue and proſper notoriouſly, hauing the two numerous *Orders* of Saint *Dominick*, and Saint *Francis* to water it, inſtituted by Pope *Innocent* 3. at the *Counſell* of *Lateran*, vpon his *Dreame*, that the *Lateran*, was like to fall, but that in came *Dominick*, *and ſupported it with his ſhoulders*; whereupon the next morning the Pope granted him his ſute, which he was then in hot purſuit off, for the erection and inſtitution of his *black Order*. This *Innocent* 3. was the firſt that decreed the *Breaden God* in his Tranſubſtantiation, to be belieued, and adored of all, about the yeare 1215. And in the yeare 1300. began Pope *Boniface* 8. to inſtitute and celebrate Romes firſt *Iubilee*, marching forth the firſt day in his *pontificalibus*, wearing, no longer the ſingle, but the *tripple Crowne*; and the next day in his *Imperiall Robes*, with *two Swords* carried before him, with *Exe duo gladij hîc*, *Behold here are two Swords*, the *Spirituall* and *temporall*. Thus grew on ſtill ſtep by ſtep this *Myſtery of iniquity*, hauing many helpes to forward it, as firſt, the Emperours Court remoued

to

* Read Benno Cardinalis, of his life. Alſo Abbas vrſpergenſis.

* 1 Tim. 4.

4137a

to *Constantinople*, and thus *that which letted the reuealing of Antichrist was taken out of the way*, as 2 *Thess.* 2. the losse of the Emperours footing in *Italy* in *Augustulus*: the quarrell about *Images*, deuised at first by *Gregory* onely for *Lay-mens bookes*, yet wherein now all Romaine-Catholicks, Lay, and learned, are proved such profound Proficients, as by their often and over-studious diligent pooring therein, they haue learned such Divinity in them, as to adore them for theyr Gods: the rising vp of *Maomet* in the *East*: the *translation* of the *Empire* into the *West*: the long pretended-*holy warres* for recovery (forsooth) of the *holy Land*, the Pope setting Christian Princes to goe fight for the *Skadow*, the while hee got the *Substance*: the rabble of *Friers* of all sorts: the *Schoole Rabbies*: and profound *ignorance* all along, all religion being confined to an *vnknowne tongue*, that men might know it (that knew nothing) to be the *language* and religion of *Babel*, by the confused sound, and little sense hee could find in it. And yet all this while was not *Antichrist* come to his full pitch, stature and strength, vntill the *Counncell of Trent*, in which the *Church of Rome* sheweth her selfe to bee quite apostatized and fallen away from *Christ*, ceassing to bee any longer a true Church, as having solemnly renounced and accursed the *sauing faith of Christ*, without which is no salvation, no communion with him. During which *Councel*, also was first founded that diabolicall *Order* of the *Iesuites*, the most actiue instruments of *Antichrist*, and in a manner the only and last supporters of the *Babylonian* tottering Tower. But this by the way. In the *Councell of Trent* (I say) is the whole *Mystery of iniquity* fully accomplished, and the Pope now declared *that Man of sinne, that Antichrist*, prophecyed of in the Scriptures. I can but name these things vnto you at this present: nor doe I say more, then I am able more abundantly to demonstrate, if occasion serued. For comparing the Pope exactly to the description of *Antichrist* in the Scripture, wee finde him in all points answerable, and that in a full measure, so that it is not possible for a man to imagine, wherein *Antichrist* can goe higher, then the Pope hath

done. A ſcantling whereof wee may take in this Papall Breeue or Bull, wherein throughout, hee ſhowes himſelfe *that Antichriſt*. And if the Pope bee *that Antichriſt*, as moſt demonſtratiuely hee is, which I dare vndertake to maintaine againſt all the *Ieſuites in England*: then conſider, ô yee *Romaine-Catholickes*, in what a fearefull condition you all ſtand, that adhere to the *Pope*, as your *Head*. Certainely ſuch are no other, then the limmes of *Antichriſt*, the members of the *Beaſt*, the children of that *Father*, who is the *ſonne of perdition*, who with all his, *goe into perdition*. *This is a hard ſaying*, you will ſay, but it is too true. Nor do I alone ſay, that in the Church of Rome is no ſaluation to bee found; Aske the *Councell of Trent* (which is the onely *rule of Romiſh faith*) that will tell you. To giue you one inſtance for many; one of her Canons is: *Si quis dixerit, fidem iuſtificantem nihil aliud eſſe, quàm fiduciam diuinæ miſericordiæ, peccata remittentis propter Chriſtum, vel eam fiduciam ſolam eſſe, qua iuſtificamur: anathema ſit.* That is: *If any ſhall ſay, that iuſtifying faith is nothing elſe, but a confidence in Gods mercy, remitting ſinnes for Chriſts ſake; or, that confidence to bee onely that, whereby wee are iuſtified: let him bee accurſed.* What is then *Romes iuſtifying faith*? Heare another *Canon*: which telleth you, that the *faith of Rome may ſubſiſt, being ſeperate from grace, and yet bee a true faith, though it bee a dead faith.* And this is no other *faith*, but that which is in the very *Deuills*, as Saint *Iames* ſayth. For, as they confeſſe, they may with this their faith goe into hell, and there bee puniſhed with the Devils. As for the *iuſtifying* and *ſaving faith*, they not onely accurſe it, but him alſo, that ſhall ſay, * *that none is truly iuſtifyed, but hee that beleeueth that he is iuſtifyed.* Thus they haue quite excluded and exiled out of their Church, with *Anathema*, the ſaving & *iuſtifying faith*, without which there is no ſalvation, no communion with Chriſt. Whence I conclude with this Argument.

omeil. Trent. ell. 6. Can. 12.

ibid. Can. 28.

Iames. 2.

can. 14.

That Church which denieth, yea accurſeth the ſaving faith of Ieſus Chriſt, vnto iuſtification, allowing onely ſuch a faith, which can neuer ſaue a man, but is a graceles faith, ſeperable

4137a

ſeperable from grace, and which a man may carry with him into hell; that is an Apoſtatized Church, vtterly fallen away from Chriſt, wherein no ſaluation is to bee found, or hoped for.

But the Church of Rome denyeth, yea accurſeth the ſauing faith of Ieſus Chriſt, vnto iuſtification, allowing only ſuch a faith, as can neuer ſaue a man, but is a graceleſſe faith, ſeperate from grace, and which a man may carry with him into hell.

Therefore the Church of Rome is an apoſtatized Church, vtterly fallen away from Chriſt, wherein no ſaluation is to be found, or hoped for.

Both the propoſitions are proved out of the Councell of *Trents* owne Canons already cited.

If any anſwer, that the Church of *Rome* denyeth not the true faith; foraſmuch as the faith, which ſhee alloweth, ſhe ſayth is *true*, though *dead*; I rejoyne, and ſay, that this is a Paralogiſme. *Romes dead faith* is indeed for the kind of it, a *true* dead faith, or a *true* faith of devils, as one may be ſaid to be a true lyar. But I proue, that this *faith* of *Rome* is meerely different in kind from the true *ſauing faith* of Chriſt, thus.

That faith, which Chriſt commendeth for the onely true ſauing faith, doth ſo iuſtifie a man, that he ſhal neuer come into condemnation, but paſſe from death vnto life.

But the only faith which the Church of Rome alloweth, doth not ſo ſaue or iuſtifie a man, but that he may with it go into condemnation, and not paſſe from death vnto life.

Therefore the faith of the Church of Rome, is not that faith, which Chriſt commendeth for the only true ſauing faith.

And conſequently, the Church of *Rome* denying the true ſauing faith of Chriſt, whereby to be juſtified, is vtterly voyd of all hope of ſaluation, and ſo hath quite abandoned Ieſus Chriſt. Now for the Propoſition, it is proved by Chriſt himſelfe *Ioh.* 5. 24. The Minor is confeſſed by the Councell of *Trent* itſelfe, as hath beene proved.

Take one argument more.

That Church which cleaueth to Antichriſt as her Head,

whence ſhee receiueth all her ſpirituall life, hath no ſaluation to bee found or hoped for in it.

But the Church of Rome cleaueth to Antichriſt, as her Head from whom ſhee draweth all her ſpirituall life.

Therefore the Church of Rome hath no ſaluation to be found, or hoped for in it.

The Propoſition is granted of all. For Antichriſt and all his members are damned, and goe into perdition, as the Apoſtle ſheweth, 2 *Theſſ.* 2. *Reuel.* 14. 8, 9, 10, 11. verſes. But for the Aſſumption, that *the Church of Rome cleaueth to Antichriſt, as her Head, from whom ſhee draweth all her ſpirituall life*: This is plainly proued, yea profeſſed and avowed euen by the Pope himſelfe, and by his Papall Decrees. Firſt, the Pope is the *Head of the Church of Rome*. Secondly, he is not ſimply a ſubordinate and *Miniſteriall Head*, but the abſolute, ſoueraine, *ſupreme Head*, whom (as Pope *Nicolas* 3. in his *Euangelicall* and *irrefragable Decree*, *in Sexti. de Electione, cap.* 17. *tit.* 6. *lib.* 1. doth peremptorily tell vs) *the Lord would haue to bee intitled into the fellowſhip of the individuall vnity, that the ſtructure of the eternall Temple built by God, might by an admirable gift of the grace of God, conſiſt in the firmneſſe of bleſſed Peter, and his Succeſſor; that from him, as from a certaine Head he might diffuſe his gifts, as into all his body.* The like *Decree* hath Pope *Boniface* in his *Commune Extrauagantis. li.* 1. *de Maior. & obed. c. vnam ſanctam*, making *Peter* and the *Pope*, *one and the ſame Head with Chriſt, leſt otherwiſe*, ſayth the Pope, *the Church ſhould bee as a Monſter with two Heads.* Thirdly, it cannot bee denied, but that Antichriſt is *that Man of Sinne*, deſcribed by the Apoſtle, 2 *Theſſ.* 2. *who exalteth himſelfe aboue all that is called God, who ſitteth in, vpon, for, or ouer the Temple of God, ſhewing himſelfe that hee is God.* Fourthly, the Pope himſelfe proueth, that he is *that man of Sinne*; for *hee exalteth himſelfe aboue all that is called God*, namely aboue all *Kings* and *Princes*, and *Powers of the world*, who are *called Gods*, *Pſal.* 82. 6. *I haue ſayd, Yee are Gods.* That he thus exalteth himſelfe, witneſſe this preſent *Breeue* or *Bull*. For though Pope *Boniface* 3. with importunate ſuite obtained of that wicked Tyrane

and

4137a

and Murtherer *Phocas*, that *Rome* ſhould be the *Head City* over all, ſo that this *ſupremacy* might claime its foundation from humaine Conſtitution Imperiall: yet the Popes *Perſonall ſupremacy* over Emperours and Kings came in by the By, by his owne meere vſurpation, which though it might ſeeme to bee grounded vpon the ſame foundation of the Cities Supremacy, yet it was never the intent of *Phocas* the *Founder*, that the Biſhop of Rome ſhould haue a perſonall or reall *Supremacy* over the Emperour, as we haue ſhewed. This *horne* of the *Beaſt* grew out afterward in *Hildebrand*, Pope *Gregorie* 7. who himſelfe being a Conjurer, and getting the Popedome by the Deuils meanes, hee now began to exerciſe the Dragons vſurped power over Emperonrs, Kings, and Kingdomes of the world, as the Dragon ſayd to Chriſt, *All this power, and glory of the Kingdomes of the world, is deliuered to mee, and to whomſoeuer I will, I giue it*; which very ſpeech Pope *Hadrian* 4. vſed to the Emperour *Fredericke*. Thus doth the Pope *exalt himſelfe aboue all that is called God*. To ſo little purpoſe is it to ſhift it off, by ſaying, hee hath this power deliuered to him, and therefore, hee doth not exalt himſelfe. For ſo ſayd the Devill, *All this power is giuen mee*; and yet was hee not a moſt ſhameleſſe vſurper? But more of this in the *Anſwere* to the *Breeue*. Againe, doth not the Pope *ſit, in, or vpon, or for, or ouer the Temple of God*? For all theſe the Greeke phraſe, εἰς τὸν ναὸν, ſignifieth. And what other *Temple of God* doth the Pope allow, but the *Church of Rome*, whereof himſelfe is the Head, the ſumme, and only Oracle? Inſomuch as *hee ſheweth himſelfe to bee God*, by aſſuming to himſelfe the whole vnlimited power of God, as if hee were the ſame with God and Chriſt, as being aſſumpted into the individuall vnity with Chriſt; as *Pope Nicolas* decreed. O all yee learned Papiſts, that doe adhere to ſuch a Head, even to that *man of ſinne*, *Antichriſt*, which while you doe, what remaineth for you, but according to the *holy Ghoſts* owne doome, even *damnation* and *perdition* both of ſoule and body for evermore? In the name of Ieſus Chriſt therefore open your eyes, put off that *Egyptian* vaile, which this *Man of ſinne*

hath cast over you, that you should not see the truth: shake off those *Babylonian* chaines, wherewith you are so miserably captived by Antichrist, and quit your selues like men. Hearken diligently to the voyce of Christ in his word, who from heaven cryeth vnto you, saying, *Come out of Babylon, my people, that yee be not partakers of her sinnes, and that yee receiue not of her plagues, Reuel*: 18.4. This *Babylon* is the *Church of Rome*, so plainly described in the 17 chapter, that the most learned Iesuites themselues know not how to shift it off. This *Babylon* (chap. 18.2.) *is fallen*: An *Angell* cryeth mightily, *Babylon the great is fallen, is fallen, and is become the habitation of Deuils, and the hold of euery foule spirit, and a cage of euery vncleane bird; &c. Is fallen, is fallen?* What is the meaning of this fall, twice repeated? Some fearefull and strange fall sure; even an vtter apostacy and falling away from the faith of Christ. She shall one day fall externally, but in the meane time, shee is vtterly fallen internally, and become the *habitation of Deuils*, &c. where the Deuil now domineereth in that *Antichrist* in his full pride, and rebellion against *Christ*. Let not these my words seeme tart to your more tender palate. I dare say, you abhorre Antichrist, whosoever, and wheresoever he is. And doe but open your eyes, and you cannot but plainely discerne even the Pope to be the selfesame.

So that we need not further quarrell *Rome* about other points, as the rubbidge of her infinite idolatries, and doctrins of Deuils, whereof that Tower of *Babylon* is built vp; when as the very foundation of it is rotten, and the whole body altogether Antichristian, from top to toe: when as from the *Crowne of the Head to the sole of the foote, there is no whole part*: yea, when as the Maine *Head* of that body is *Antichrist*, and the faith of that Church, apostacy. No more is to be said.

I will conclude therefore, not with a dissuasiue from that damnable practise of disavowing loyaltie to your King; for I suppose, no true *Englishman* wilbe either so vnnaturally and degenerously impious, yea or so vnreasonably sottish, as to be ready to betray their sweete nat iue country to *Rome* and *Spayne*: but in the name of Iesus Christ be exhorted, to abandon

4137a

don and, abhorre ſuch a *Father* as the *Pope*, being that *Anti-chriſt*, and ſo that *lawleſſe one*, who leading with himſelfe *Millions of ſoules into hell to be tormented with the great Deuil, yet none muſt preſume to blame him for it*; as it is in his owne Decretalls; hee, who is the author and abettor of conſpiracies and treaſons, of treacheries and rebellions, as in this *Breeue* hee profeſſeth; he, who is that ſonne of perdition, and that head, whoſe members muſt neceſſarily periſh, being damned, for not receiving *the loue of the truth*, but *believing lyes*, as 2 *Theſſ.* 2. and fly with ſpeed unto Ieſus Chriſt, high you into the boſome of the Church of *England* your Mother, who reacheth vnto you the pure milke-flowing breſts of ſalvation in the Word and Sacramens. As for thoſe, that wittingly and wilfully adhere to the *Pope* as their Head, they ſhut themſelues out of the Kingdome of God, and of Chriſt. Nor let any *Engliſh-Roman-Catholicke* plead ignorance, while they ſhut their eyes at the bright Sun before them. The poor people in *Spaine*, that are ſhut vp from the light, may, if any, finde ſome excuſe: but not ſo in *England*. *He that loueth not the Lord Ieſus Chriſt, let him be Anathema Maranatha.* Now the Lord open all your hearts, eares, & eyes, that hearing you may ſee, & believe in Ieſus Chriſt to your eternall ſaluation. Amen.

Your truely loving
Country-man, H. B.

Errata.

Pag 31. line 21. for deſcribe, read ascribe. p. 40. l. 2. for Powers, r. Pioners. p. 46. l. 6. r. proceed. p. 48. l. 18. r. *ordine ad ſpiritualia*. p. 49. in the margent correct the numbers. pag. 52. l. 26. blot out men. pag. 53. l. 19 r. *Lateran*. p. 50. l 3. for ſaith, r. ſuch. pag. 61. l. 6. r. triumphs l. 23. r. *Tortus*. l. 30. r. *hic*. l. 35. r. *certa ſpei*. p. 63. l. 1. r. iudgement. p. 70 l. 12. r. is ſo putrifyed. pag. 71. l. 25. for concerning. r. couering. pag. 72. l. 16. r. fiſh.

FINIS.